THE BALM OF GILEAD: OR, COMFORTS For the DISTRESSED; Both Morall & Divine. *Most fit for these wofull Times.*

By JOS. HALL, D.D. and B. *N.*

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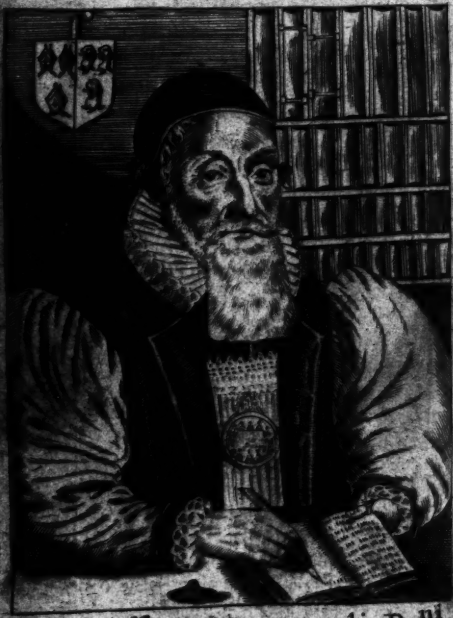

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242
H146
1682

THE

BALM

OF

GILEAD:

OR,

COMFORTS

FOR

DISTRESSED

SOULS.

242
H14b
1652

To all the distressed Members of *Jesus Christ*, whersoever, whose souls are wounded with the present sense of their sins, or of their afflictions; or with the fears

OF

Death & Judgment:

The Author humbly recommends this Soveraign *Balm*, wch God hath been pleased to put into his hands for their benefit; earnestly exhorting them to apply it carefully to their severall sores; together with their faithfull prayers to God for a blessing upon the use thereof:

Not doubting but (through Gods mercy) they shall find thereby a sensible ease and comfort to their soules; which shall be helpt on, by the fervent devotions of the unworthiest servant of *God and his Church*

J. H. *B. N.*

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I Have perused this excellent Treatise, intitled, *The Balm of Gilead*, containing in it many singular Medicines, and soveraign Salves, compounded and made up with so many sweet and spiritual Ingredients of holy and heavenly consolations, as may be sufficient and effectuall, being rightly applyed, to cure and heal all sicknesses and sores of body & mind, caused by the fearfull apprehension of imminent dangers, or the sense of present evils; unto which I subscribe my *probatum est*, and doe allow it to be Printed and published.

John Downame.

THE

THE COMFORTER.

Comforts for the ſick Bed.

WHat ſhould we do in this Vale of teares, but bemoan each others miſeries? Every man hath his load, and well is he whoſe burthen is ſo eaſie that he may help his neighbors. Hear me, my ſon, my age hath waded through a world of ſorrows. The Angell that hath hitherto redeemed my ſoul from all evill, and hath led me within few paces of the ſhore, offers to lend mee his hand, to

The Preface.

Gen. 48. 16.

guide thee in this dangerous Foard; wherein every errour is death; Let us follow him with an humble confidence, and be safe in the view and pitty of the wofull miscarriages of others.

Sect. 1. *A gravation of the misery of sickness.*

Thou art now cast upon the bed of sicknesse; * roaring out all the day long for the extremity of thy paine, measuring the slow hours, not by minutes, but by groanes; Thy soule is weary of thy life, through the intollerable anguish of thy spirit; Of all earthly afflictions this is the soarest. *Job* himself, after the sudden and astonishing newes of the losse of his goods, and children, could yet beare up, and blesse the God that gives and takes; but when his body was tormented, and was made one boyle, now his patience is retched so far as to curse (not his God, but) his Nativity. The great King questioning with his Cup-bearer

* Psa. 32. 3
Iob. 10. 1.
Iob. 7. 11.
Iob 1. 21.
Iob. 3. 3.

Nehemi-

Nehemiah, can say, Why is thy countenance sad, seeing thou art not sick? as implying, that the sick man of all other hath just cause to be dejected; worldly crosses are aloofe off from us; sickness is in our bosome; those touch ours only, these our selves; here, the whole man suffers; what could the body feele without the Soule, that animates it? How can the soule (which makes the the body sensible) choose, but be most affected with that paine, wherewith it gives sense to the body? Both partners have enough to do to encounter so fierce an enemy: The sharper assault requires the more powerfull resistance: Recollect thy self, my son, and call up all the powers of thy soul, to grapple with so violent an enemy.

Nehem. 2. 2.

Thy body is by a sure decree confined to thy bed. I should be sorry to see thee otherwise: Thy soule (which is

Sect. 2. 1 Comfort: *From the freedome of the soule.*

thy ſelfe) is, I hope, elſewhere. That however it is content to take a ſhare in thy ſufferings, ſoares above to the heaven of heavens: and is proſtrate before the throne of grace, ſuing for mercy and forgiveneſſe; beholding the face of thy glorious Mediator, interceding for thee: woe were to us if our ſouls were coffined up in our boſomes, ſo as they could not ſtir abroad, nor goe any further than they are carried; like ſome Snaile, or Tortoiſe, that cannot move out of the ſhell. Bleſſed be God, he hath given us active ſpirits, that can beſtir themſelves, whiles our bodies lye ſtill, that can be ſo quick and nimble in their motions, as that they can paſſe from earth to heaven, ere our bodies can turne to the other ſide; and how much ſhall we be wanting to our ſelves, if we do not make uſe of this ſpirituall agility, ſending up their ſpirits for ours, from this dull clay

clay of our bodies, to those Regions of blessednesse; that they may thence fetch comfort, to alleviate the sorrows of their heavy partners? thus do thou, my son, imploy thy better part; no paines of the worse can make thee miserable; That spirituall part of thine shall ere long be in blisse, whiles this earthen peece shall lye rotting in the grave: Why shouldst thou not, even now before thy separation, improve all the powers of it, to thy present advantage? Let that still behold the face of thy God in glory, whiles thy bodily eyes look upon those friends at thy bed side, which may pitty, but cannot help thee.

Sect. 3. 2 Comfort: *From the Author of sickness, and the benefit of it.* Iob 5.6.

Thou art pained with sickness: Consider seriously whence it is that thou thus smartest; *affliction commeth not out of the dust*; Couldst thou but hear the voice of thy disease, as well as thou feelest the stroke of it;

2 Kings 18.25.

it saith loud enough, *Am I come up hither without the Lord torment thee? The Lord hath said to me, Go up against this man, and afflict him.* Couldst thou see the hand that smites thee, thou couldst not but kisse it; Why man, it is thy good God, the Father of all mercies, that laies these stripes upon thee; He that made thee, he that bought thee at so deare a rate as his own blood, it is he that chastiseth thee; and canst thou think he would whip thee but for thy good? Thou art a Father of children, and art acquainted with thine own bowels; Didst thou ever take the rod into thy hand, out of a pleasure that thou tookest in smiting that flesh which is derived from thine own loines? Was it any ease to thee to make thy child smart, and bleed? Didst thou not suffer more than thou inflictedst? Couldst thou not rather have been content to have

have redeem'd those his stripes with thine own? Yet thou sawest good reason to lay on, and not to spare for his loud crying, and many teares; and canst say, thou hadst not loved him, if thou hadst not been so kindly severe: And if we that are evill, know how to give loving and beneficiall correction unto our children, how much more shall our Father which is in heaven know how to beat us to our advantage? so as we may sing under the rod, with the blessed Psalmist; *I know, O Lord, that thy judgements are right, and that of very faithfulness thou hast afflicted me.* Might the child be made arbiter of his owne chastisement, do we think he would award himselfe so much as one lash? Yet the wiser parent knows he shall wrong him, if he do not inflict more, as having learned of wise *Solomon*; *Thou shalt beat him with the*

Prov. 19. 18.

Psa. 119. 75.

Prov. 23. 14.

rod, and shalt deliver his soule from hell; Love hath his stroaks, saith *Ambrose*, which are so much the sweeter, by how much they are the harder set on: Dost thou not remember the message that the two sisters sent to our Saviour; *Lord, behold, he whom thou lovest is sick*: Were it so that paine, or sickenesse, or any other the executioners of Divine justice should be let loose upon thee, to tyrannize over thee at pleasure, on purpose to render thee perfectly miserable; there were just reason for thy utter disheartening; now they are stinted, and go under commission; neither can they be allowed to have any other limits than thy own advantage: Tell me whether thou hadst rather be good, or be healthfull: I know thou wouldst bee both, and thinkst thou mayst well be so. Who is so little in his own favour as to imagine he can be the worse

Ioh. 11. 3.

for

for faring well? But hee that made thee lookes farther into thee than thine owne eyes can doe; he sees thy vigour is turning wanton; and that if thy body be not sick, thy soul will: if he therefore find it fit to take downe thy worse part a little, for the preventing of a mortall danger to the better, what cause hast thou to complaine, yea, rather not to be thankfull? When thou hast felt thy body in a distemper of fulnesse, thou hast gone to sea on purpose to make thy selfe sick; yet thou knewest that turning of thy head and stomack would bee more painfull to thee than thy former indisposition; why should not thine all-wise Creator take liberty to cure thee with an afflictions remedy?

Sect. 4. 3 Comf. From the vicissitudes of health. Iob 2. 10.

Thou art now sick: Wert thou not before a long time healthfull? Canst thou not bee content to take thy turnes? If thou hadst had more dayes of

health than houres of ſickneſſe, how canſt thou thinke thou hadſt cauſe to repine? Had the Divine Wiſdome thought fit to mitigate thy many daies paine, with the eaſe of one houre, it had been well worthy of thy thankes; but now that it hath beforehand requited thy few painfull houres, with yeares of perfect health, how unthankefully doſt thou grudge at the condition? It was a foule miſtake, if thou didſt not from all earthly things expect a viciſſitude: they cannot have their being without a change; As well may day be without a ſucceſſion of night, and life without death, as a mortall body without fits of diſtemper; and how much better are theſe momentany changes, than that laſt change of a miſery unchangeable? It was a woefull word that Father *Abraham* ſaid to the damned glutton; *Son, remember that thou in thy life*

life time receivedst thy good things, and Lazarus evill things, but now he is comforted, and thou art tormented: Oh happy stripes wherewith we are here chaltened of the Lord, that *we may not be condemned with the World!* Oh welcome feavers that may quit my soule from everlasting burnings! Luk. 16. 25

1 Cor. 11. 32.

Thou complaineſt of ſickneſſe; I have known thoſe that have beſtowed teares upon their too much health, ſadly bemoaning the feare and danger of Gods disfavour for that they ayled nothing; and our *Bromiard* tels us of a devout man in his time, that bewailed his continued welfare as no ſmall affliction; whom ſoone after God fitted with paine enough: The poore man joyed in the change, and held his ſickneſſe a mercy; neither indeed was it otherwiſe intended by him that ſent it. Why are we too much dejected with that, which

Sect. 5. 4 Comfort. *Sickneſs better than ſinfull health.*

Brom. *Sum. V. Infirmitas.*

which others complaine to want? why ſhould we find that ſo tedious to us, which others have wiſhed? There have been Medicinall Agues, which the wiſe Phyſitian hath caſt his Patient into, for the cure of a worſe diſtemper. A ſecure and lawleſſe health, however Nature takes it, is the moſt dangerous indiſpoſition of the ſoul: if that may be healed by ſome few bodily pangs, the advantage is unſpeakable. Look upon ſome vigorous Gallant, that in the height of his ſpirit, and the heat of his bloud eagerly purſues his carnall delights, as thinking of no heaven, but the free delectation of his ſenſe; and compare thy preſent eſtate with his: Here thou lieſt groaning, and ſighing, and panting, and ſhifting thy weary ſides, complaining of the heavy pace of the tedious hours; whiles he is frolicking with his jocund companions, carouſing his large healths,

healths, sporting himselfe with his wanton Mistris, and bathing himself in all sensuall pleasures; and tell me whether of the two thou thinkest in the happier condition: Surely, if thou bee not shrunk into nothing but meere Sense, if thou hast not cast off all thoughts of another world, thou shalt pity the misery of that godlesse jollity; and gratulate to thy selfe the advantage of thine humble and faithfull suffering; as that which shall at last make thee an abundant amends, by yeelding thee *the peaceable fruit of righteousnesse.* Heb. 12. 11.

Thy pain is grievous; I apprehend it such, and pity thee with all my soule. But let me tell thee, It is not such, but that holier men have suffered more. Dost thou not hear the great precedent of patience crying out from his dung-hill; *Oh that my griefe were thoroughly weighed, and my calamities laid in the balance* Iob 6. 2, 3, 4.

Sect. 6. 5 Comfort: *The greater sufferings of holier men; and the resolutions of heathens.*

balance together! For now it would be heavier than the sand of the sea: therefore my words are swallowed up. For the arrows of the Almighty are within me, the poison whereof drinketh up my spirits: The terrours of God do set themselves in array against me? Doth thou not
Psa. 22. 1.
Psa. 6. 6.
hear the man after Gods own heart speake of the voice of his roaring? Doth thou not see him that shrunk not from the Beare, the Lion, the Giant, drenching his bed with his teares? Doth thou not heare the Faithfull crying out, *I am the man that hath suffered affliction by the rod of his wrath, &c. Surely, against me is he turned; he turneth his hand against me all the day: My flesh, and my skin hath he made old, he hath broken my bones.* Might I not
Lam. 3. 1, 3, 4.
easily shew thee the Prophets, Apostles, Martyrs, (the great favourites of heaven) some on the Gridirons, others in boiling Cal-

Caldrons, some on the Spits, others under the Saws, some in the Flames, others crushed with the teeth of Wild beasts: some on the Racks, others in fiery furnaces: most of them in such torments, as in comparison whereof thy paines are but sports? Yea, what speak I of these mortall, and (at the best) sinfull men, when thou mayst see the Son of God, the Lord of life, the King of glory, God blessed for ever, sweating drops of bloud in his dreadfull agony; and maist hear him cry upon the tree of shame and curse, *My God, my God, why hast thou forsaken me?* Alas, what are wee capable to suffer in proportion of these tortures? Who are wee that we should think much to share with the best of Gods Saints, yea, with the deare and eternall Son of his love, our ever blessed Redeemer? Had not God found this the way to their heaven,

they

they had not trod so deep in bloud: Why doe wee grudge to wet our feet where they waded? Yea, if from these holy ones, thou shalt turne thine eyes to some meere Pagans, let me shew thee the man whom we are wont to account infamous for voluptuousnesse; *Epicurus*, the Philosopher; who on his dying day, when hee lay extremely tormented with the stone in the bladder, and a tearing Collick in his bowels, as it were gasping for life; yet even then writing to his *Idomeneus*, can out of the strength of his resolutions professe his chearfulnesse; and can style even that day blessed. It was the same mouth that could boast, that if hee were frying in the brazen Bull of *Phalaris*, he could there find contentment. What should I tell thee of a *Mutius Scævola*, who in a glorious revenge voluntarily burnes off his own right

right hand, not without the envy and pity of his enemies: or of a *Regulus*, that after so high a provocation, offers himselfe to the worst of the merciless fury of his tormentors? Why shouldst thou thinke it strange (saith wise *Seneca*) that some men should be well pleased to be scorcht, to be wounded, to be rackt, to be killed? Frugality is a paine to the riotous; labour is a punishment to the lazie; continence is a misery to the wanton; study is a torture to the sloathfull: All these things are not in their own nature difficult; but wee are feeble, and false-hearted. Shall these Pagans attaine to this height of magnanimity, out of the bravery of their manly resolutions; and shall we Christians droope, and pule under gentler sufferings, whiles we profess to have moreover the advantage of Faith to uphold and cheare us? Poore Heathen soules!

soules? they never heard of any gracious Engagements of a merciful God to stand by them, and to comfort them: they never had met with those sweet
Psa. 50. 15. messages from heaven; *Call upon me in the day of thy trouble,*
Mat. 11. 28. *and thou shalt glorifie me: Come unto me, all ye that labour and are heavy laden, and I will give you rest: Strengthen ye the weak*
Isa. 35. 3, 4. *hands, and confirm the feeble knees: Say to them that are of a fearefull heart, Be strong, feare not; behold your God will come with vengeance, even God with a recompence; he will come and save you.* They had not the heart of a *Job*, to say, *I know that my Redeemer liveth*; nor the eyes of a *Stephen*, to pierce the heaven, and to see their Saviour standing at the right hand of God: but meerly tugg'd it out in the strength of their naturall courage heightned with a vaine-glorious ambition of that fame which they did believe

lieve would survive them; whereas wee Christians know that we have a God, the Father of all mercies, to stand by us; a Redeemer, to deliver us; a Comforter, to strengthen and refresh us; sweet and unfailable promises, to sustaine us; and at last, a crown of eternall glory, to recompense us.

Sect. 7. 6 Comfort: *Our sufferings far below our deservings.*

Thou art pained with Sickness: Look not at what thou feelest, but at what thou hast deserved to feele. *Why doth the living man complaine? Man suffereth for his sin.* Alas, the wages of every sin is death; a double death; of body, of soul; temporall, eternall: Any thing below this, is mercy. There is not the least of thy many thousand transgressions but hath merited the infinite wrath of a just God; and thereby, more torments than thou art capable to undergoe. What dost thou complaine of ease? Where thou owedst a thousand talents, thou

Lam. 3. 39.

Luk. 16. 6.

thou art bidden to take thy bill, and sit downe and write fifty; wilt thou not magnifie the clemency of so favourable a creditor? Surely, were every twig wherewith thou smartest, a scorpion, and every breath that thou sendest forth, a flame; this were yet lesse than thy due. Oh the infinite goodnes of our indulgent Father, that takes up with so gentle a correction! Tell me, thou nice and delicate patient, if thou canst not beare these stripes, how wilt thou be able to endure those that are infinitely sorer? Alas, what are these to that hell which abides for the impatient? There are exquisite paines, without mitigation; eternall paines, without intermission; which thou canst never suffer nor avoid; fear them, whiles thou grudgest at these; lay thy selfe low under the hand of thy good God, and be thankfull for a tolerable misery. How graciously hath the

the wisdome of our God thought fit to temper our afflictions; so contriving them, that if they be sharp, they are not long; and if they be long, they are not over-sharp; that our strength might not be over-laid by our trials, either way. Bee content man: either thy languishment shall be easie, or thy paine soon over. Extreme and everlasting, are termes reserved for Gods enemies in the other world: That is truly long, which hath no end; that is truly painefull, which is not capable of any relaxation. What a short moment is it that thou canst suffer? short, yea, nothing, in respect of that eternity which thou must either hope for, or feare. Smart a while patiently, that thou maist not bee infinitely miserable.

Sect. 2. 7 Comfort. *The benefit of the exercise of our patience.*

Thou complainest of paine: What use were there of thy Patience, if thou didst nothing? God never gives vertues

tues without an intent of their exercise. To what purpose were our Christian valour, if we had no enemy to encounter? Thus long thou hast lien quiet in a secure Garison, where thou hast heard no trumpet but thine own, and hast turned thy drums head into a Dicing-table, lavishing out thy dayes in varieties of idle Recreations: now God drawes thee forth into the field, and shews thee an enemy; where is thy Christian fortitude, if thou shrink back, and cowardly wheeling about, chuse rather to make use of thy heeles, than of thy hands? Doth this beseeme thee, who professest to fight under his colours, who is the Great Conquerour of Death and Hell? Is this the way to that happy Victory, which shall carry away a Crown of glory to Mysion, if thou faint in the day of thine adversity, thy strength is but small: Stir up thine holy cou-

rage;

rage; *Be strong in the Lord, and in the power of his might*: Buckle close with that fierce enemy wherewith thy God would have thee assaulted; looking up to him who hath said, and cannot faile to performe it; *Be faithfull to the death, and I will give thee a crown of life.* Eph. 6.10.

Thou art surprized with Sicknesse; whose fault is this but thine owne? Who bade thee not to look for so sure a guest? The very frame of thy body should have put thee into other thoughts: Dost thou see this living Fabrick made up as a clock consisting of so many wheeles, and gimmers? And couldst thou imagine that some of them should not be ever out of order? Couldst thou think that a Cottage, not too strongly built, and standing so bleak in the very mouth of the Winds, could for any long time hold tight, and unleaved? Yea, dost thou not rather wonder that it hath

Sect. 9. 8 Comfort: *The necessity of expecting sicknesse.*

hath out-stood so many blustring blasts, thus long, utterly ruinned? or that the wires of that engine should so long have held pace with Time? It was scarce a patient question which *Job* asked: *Is my strength the strength of stones? or is my flesh as brass?* No, alas, *Job*, thy best metall is but clay; and thine, as all flesh, is grasse: the clay moulders, and the grasse withereth: what do we make account of any thing but misery and sicklenesse in this wofull Region of change? If we will needs over-reckon our condition, we do but help to aggravate our own wretchednesse.

Iob. 6. 12.

Sect. 10. 9 Comfort. *Gods most tender regard to us in sicknesse.*

Thou art seized in thy sick bed: Be of good comfort. God was never so neere thee, never so tenderly indulgent to thee as now: *The whole*, saith our Saviour, *need not the Physitian, but the sick*: I, the Physitian, as being made for the time of necessity, commeth not but where

Ecclus. 38.

there

there is need; and where need is, hee will not faile to come. Our need is motive enough to him, who himself *took our infirmities and bare our sicknesses*, our health estranges him from us: Whiles thou art his patient, he cannot be kept off from thee; *The Lord*, saith the Psalmist, *will strengthen thee upon the bed of languishing. Thou wilt make all his bed in his sickness:* Loe, the heavenly Comforter doth not only visit, but attend thee; and if thou find thy pallet uneasie, he shall turn, and soften it for thy repose. Canst thou not read Gods gracious indulgence in thine own disposition? Thou art a Parent of Children; perhaps thou findest cause to affect one more than another, though all be deare enough; but if any one of them be cast down with a feaverous distemper, now thou art more carefully busie about him than all the rest; how thou pitiest him, how thou

Mat. 8. 17.

Psal. 41. 3.

plieſt him with offers and receits? with what ſilent anxiety doſt thou watch by his couch? liſtening for every of his breathings; jealous of every whiſpering that might breake off his ſlumber; anſwering every of his groans with ſo many ſighs; and in ſhort, ſo making of him for the time, that thy greateſt darling ſeemes the while neglected in compariſon of this more needfull charge: How much more ſhall the father of mercies be compaſſionately intent upon the ſufferings of his deare children, according to the proportion of their afflictions?

Sect. 11. *The comfortable end of our ſufferings.*

Thou art wholly taken up with the extremity of thy pains; Alas poore ſoule, thy purblind eyes ſee nothing but what is laid cloſe to thee: It is thy ſenſe whilſt thou follow'ſt, but where is thy faith? couldſt thou look to the end of thy ſufferings, thou couldſt not but re-

joyce

joyce in tribulation: Let Patience have her perfect worke, and thou shalt once say, It is well for me that I was afflicted; Thou mightst be jocund long enough ere thy jollity could make thee happy; Yea, *Woe to you that laugh here:* Luk. 6.25. But on the contrary, *our light affliction, which is but for a moment, worketh for us a far more exceeding, and eternall weight of glory.* 2 Cor. 4 17. Oh blessed improvements of a few groans! Oh glorious issue of a short brunt of sorrow! What do we going for Christians, if we be nothing but meer flesh and bloud? And if we be more, we have more cause of joy than complaint; For whiles our *outward man perisheth, our inward man is renewed daily:* 2 Cor. 4. 16. Our outward man is but flesh, our inward is spirit; infinitely more noble than this living clay that we carry about us; whiles our spirit therefore gaines more than our flesh is

capable to lose, what reason have wee not to boast of the bargaine? Let not therefore these close curtaines confine thy sight, but cast up thine eyes to that heaven whence thy soule came, and see there that crowne of glory which thy God holds forth for all that overcome; and runne with patience the race that is set before thee, looking unto Jesus the Author and Finisher of our faith, who is set down at the right hand of the Throne of God. And solace thy selfe with the expectation of that blessednesse, which if thy torments were no lesse than those of hell, would make more than abundant amends for all thy sufferings.

Heb. 12. 2.

Sect. 12. 11 Comfort: *The favour of a peaceable passage out of the world.*

Thou art sick to dye; having received the sentence of death in thy selfe: thy Physitian hath given thee up to act this last part alone; neither art thou like to rise any more till the generall

nerall Resurrection; How many thousands have died lately, that would have thought it a great happineſſe to dye thus quietly in their beds? whom the ſtorme of war hath hurried away furiouſly into another world, ſnatching them ſuddenly out of this; not ſuffering them to take leave of that life which they are forced to abandon: whereas thou haſt a fair leiſure to prepare thy ſelfe for the entertainment of thy laſt gueſt; to ſet both thine houſe in order, and thy ſoule: It is no ſmall advantage, my ſon, thus to ſee death at a diſtance, and to obſerve every of his paces towards thee; that thou maiſt put thy ſelfe into a fit poſture to meet this grim meſſenger of heaven, who comes to fetch thee to immortality: That dying thus by gentle degrees, thou haſt the leiſure with the holy Patriarch *Jacob*, to call thy children about thee, to be-

queath to each of them the deare legacy of thy last benediction and that being incompassed with thy sad friends, now in thy long journey to a farre countrey (and though thine, and their home) thou maist take a solemne farewell of them, as going somewhat before them to the appointed happy meeting place of glory, and blessednesse. That one of thine owne may close up those eyes, which shall in their next opening, see the face of thy most glorious Saviour, and let this flesh now ready to lye down in corruption made like to his, in unspeakable glory.

Comforts for the sick Soul.

Sect. 1. *The happiness of a deep sorrow for sin.*

THy sinne lies heavy upon thy soule: Blessed be God that thou feelest it so; many a one hath more weight upon him, and boasteth of ease.

There

There is musick in this complaint; the Father of mercies delights to heare it, as next to the melody of Saints and Angels. Goon still, and continue these sorrowfull notes; if ever thou looke for sound comfort: It is this *godly sorrow that worketh repentance to salvation, not to be repented of.* Weep still, and make not too much haste to dry up these teares; for they are precious, & held fit to be reserved in *the bottle of the Almighty.* Over-speeding remedies may prove injurious to the Patient: and as in the body so in the soule, diseases and tumors must have their due maturation, ere there can be a perfect cure: *The inwards of the Sacrifice must be three times washed with water;* One ablution will not serve the turne: but when thou hast emptied thine eyes of teares, and unloaded thy breast of leasurely sighs, I shall then, by full commission

2 Cor. 7. 10.

Psal. 56. 8.

Lev. 1. 9. Hebr. ad. 2. in locum.

from him that hath the power of remission, say to thee, *Son, be of good comfort, thy sins are forgiven thee.*

Sect. 2. *Comfort from the well-grounded declaration of pardon.*

Think not this word meerly formall, and forceless: * He *that hath the keyes of hell, and of death,* hath not said in vain, *Whose sins ye remit, they are remitted.* The words of his faithfull Ministers on earth, are ratified in heaven: Only, the Priest under the Law had power to pronounce the Leaper cleane: had any other Israelite done it, it had been as unprofitable, as presumptuous. It is a precious word that fell from *Elihu*; When a mans soule draweth nigh to the grave, and his life to the destroyer, if there be a Messenger (of God) with him, an interpreter, one among a thousand, to shew unto that man his uprightness; then he (*i.e.* God) is gracious unto him, and saith, Deliver him from going down into

* Rev. 1. 18.

Lev. 13. 3.

Iob 33. 22, 23, 24.

into the pit; I have found a ransom. Behold, this is thy case, my son; the life of thy soule is in danger of the Destroyer, through his powerfull temptations; I am (howsoever unworthy) a messenger sent to thee from heaven; and in the name of that great God that sent me, I do here, upon the sight of thy serious repentance, before Angels and men, declare thy soule to stand right in the Court of heaven: the invaluable ransome of thy dear Saviour is laid downe and accepted for thee; thou art delivered from going down into the pit of horrour and perdition.

Oh happy message, thou saiest, were it as sure as it is comfortable! But, alas, my heart finds many and deepe grounds of fear and diffidence, which will not easily be removed: That smites me, whiles you offer to acquit me; and

Sect. 3. *Aggravation of the grievous condition of the Patient, and remedies from mercy applied.*

tells me, I am in a worse condition than a looker on can imagine; my sins are beyond measure hainous; such as my thoughts tremble at, such as I dare not utter to the God that knowes them, and against whom only they are committed: there is horrour in the very remembrance, what will there then be in their reiteration? They are bitter things that thou urgeſt against thy self, my son; no adversary could plead worse. But I admit thy vilenes; bee thou as bad as Satan can make thee: It is not either his malice, or thy wickednes that can shut thee out from mercy. Be thou as foule as sin can make thee, yet there is a fountaine opened to the house of *David* (a bloudy fountaine in the side of thy Saviour) for sin, and for uncleannes. Bee thou as leprous as that Syrian was of old, if thou canst but wash seven times in the wa-

Zech. 13. 1.

2 Kings 5. 18.

ters

ters of this Jordan, thou canst not but bee cleane: thy flesh shall come againe to thee, like to the flesh of a little child: thou shalt be at once sound and innocent. Bee thou stung unto death with the fiery serpents of this wildernesse, yet if thou canst but cast thine eyes to that Brazen serpent which is erected there, thou canst not faile of cure. Wherefore came the Son of God into the world, but to save sinners? Adde, if thou wilt, *wherein I am chief*: thou canst say no worse by thy selfe than a better man did before thee, who in the right of a sinner, claimeth the benefit of a Saviour. Were it not for our sin, what use were there of a Redeemer? Were not our sin hainous, how should it have required such an expiation as the bloud of the eternall Son of God? Take comfort to thy selfe, my son; the greatnesse of thy sin serves but to magnifie the

1 Tim. 1. 15.

the mercy of the Forgiver: to remit the debt of some few farthings, it were small thank; but to strike off the scores of thousands of talents, it is the height of bounty: Thus doth thy God to thee; he hath suffered thee to run on in his books to so deep a sum, that when thy conscious heart hath proclaimed thee bankrupt, he may infinitely oblige thee, and glorifie his own mercy in crossing the reckoning, and acquitting thy soule. All sums are equally dischargeable to the munificence of our great Creditor in heaven: as it is the act of his Justice, to call for the least; so of his mercy, to forgive the greatest. Had we to do with a finite power, we had reason to sink under the burden of our sins: Now there is neither more nor less to that which is infinite: Only let thy care bee, to lay hold on that infinite mercy which lies open to thee: And

as

as thou art an object fit for mercy, in that thou art in thy selfe sinfull, and miserable enough; so find thy selfe (as thou art) a subject meet to receive this mercy, as a penitent believer. Open and enlarge thy bosome to take in this free grace, and close with thy blessed Saviour; and with and in him, possesse thy selfe of remission, peace, salvation.

Sect. 4. *Complaints of unrepentance and unbeliefe.*

Sweet words (thou sayest) to those that are capable of them: But what is all this to me, that am neither penitent nor believer? Alas, that which is honey to others, is no better than gall and wormwood to me, who have not the grace to repent, and believe as I ought. Why wilt thou, my son, be so unwise, and unjust, as to take part with Satan against thine own soule? Why wilt thou be so unthankfully injurious to the Father of mercies, as to deny those graces which his good

good Spirit hath so freely bestowed upon thee? If thou were not penitent for thy sins, wherefore are these teares? What meane these sighs, and sobs, and passionate expressions of sorrow which I heare from thee? It is no worldly loss that thus afflicts thee; it is no bodily distemper that thus disquiets thee: Doubtless, thou art soule-sick, my son, thy spirit is deeply wounded within thee, and what can thus affect thy soule, but sin? and what can this affection of thy soul be for sin, but true penitence?

Sect. 5. *Complaints of a misgrounded sorrow, satisfied.*

Alas, thou sayest, I am indeed sorrowfull for my sin, but not upon the right grounds; I grieve for the misery that my sin hath brought upon me, not for the evill of my sin; for the punishment, not the offence; for my own danger, not for the displeasure of my good God. Beware, my son, lest an undue humility cause thee to belie the graces

graces of Gods Spirit: thou art no meet judge of thy selfe, whiles thou art under temptations: Had not thy sorrow a relation to thy God, why wouldst thou thus sigh towards heaven? Why would thy heart challenge thee for unkindnes in offending? Why doth thou cry out of the foulenes, not only of the perill of thy sin? What is it that makes the act of thy sin to be sinfull, but the offence of the Divine Majesty? How canst thou then bee sorry that thou hast sinned, and not bee sorry that thou hast offended? Tell me, What is it that thy conscience primarily suggests to thee in this deepe impression of thy sorrow? Is it, Thou shalt be punished? Or is it not rather, Thou hast sinned? And were it put to thy choice, whether thou hadst rather enjoy the favour of God, with the extremest smart, or bee in his displeasure with ease, whether

wouldst

wouldst thou pitch upon? Or if liberty were tendred unto thee, that thou mightst freely sin without the danger of punishment, whether doth not thy heart rise at the condition, as ready to flee in the face of the offerer? Besides feare and horrour, dost thou not find an inward kind of indignation at thy miscarriage, and such an hatred of thy sin, that were it to bee done againe, if it were possible to bee hid from God, and men, and if there were not an hell to avenge it, thou wouldst abhor to commit it? All these are strong convictions of the right grounds of thy repentance, and of the wrong which thou dost to thine own soule, in the unjust scruples which thou raisest against it.

Sect. 6. *Complaint of the insufficient measure of sorrow, satisfied.*

If the grounds (thou saist) of my repentance be right, yet the measure is insufficient: I am sorrowfull for my sins, but not enough: An effectuall griefe for

for sin should be serious, deep, hearty, intensive; mine is slight, and superficiall: I sigh, but my sighs come not from the bottome of an humbled heart: I can sometimes weep, but I cannot pour out my selfe into teares: I mourn, but I do not dwell upon my sorrow. My son, thou hast to doe with a God, which in all the dispositions of our soule regards truth, and not quantity: If he find thy remorse sound, he stands not upon measure: Hee doth not mete out our repentance by inches, or by hours; but where he finds sincerity of penitence, he is graciously indulgent: Look upon *David*, and acknowledge his sin formidably hainous; no lesse than adultery seconded with inebriation and murder: yet no sooner did he in a true compunction of heart cry *Peccavi, I have sinned against the Lord*; then hee heares from the same mouth that

2 Sam. 12. 13.

that accused him. *The Lord also hath put away thy sin, thou shalt not dye*; you do not heare of any tearing of hair, or rending of garments, or knockings of breast, or lying in sackcloath and ashes; but only a penitent confession availing for the expiation of so grievous crimes. Thou art deceived, if thou thinkest God delights in the misery and afflictednesse of his creature? So far only is the griefe his deare ones pleasing unto him, as it may make for the health of their soules, in the due sensiblenesse of their sin, in their meet capacity of mercy. I do not with some Casuists, flatter thee with an opinion of the sufficiency of any slight attrition, and empty wishes that thou hadst not sinned; doubtlesse, a true contrition of spirit, and compunction of heart, are necessarily required to a saving repentance; and these, were thou but an indifferent censurer

ret of thine own wales, thou couldst not choose but find within thy selfe: why else is thy countenance so dejected, thy cheeks pale, and watered so oft with thy teares, thy sleeps broken, thy meales stomacklesse? wherefore are thy so sad bemoanings, and vehement deprecations? But after all this, beit thou such as thou accusest thy selfe, defective in the measure of thy repentance; dost thou rest contented in this condition? dost thou not complain of it as thy greatest misery? Art thou not heartily sorry that thou canst be no more sorry for thy sin? Comfort thy selfe, my sonne, even this, this alone is an acceptable degree of repentance: Our God, whose will is his deed, accounts ours so; What is repentance but a change of mind from evill to good? And how sensible is this change, that thou who formerly delightedst in thy sin, now abhorrest

abhorrest it, and thy selfe for it; and art yet ambitious of more griefe for being transported into it? Let not the enemy of thy soule, who desires nothing more than to make thee perfectly miserable, win so much of thee, as to render thee unsatisfied with the measure of that penitence which is accepted of thy God; rather turn thine eyes from thy sins, and look up to heaven, and fasten them there upon thine all-sufficient Mediator at the right hand of Majesty; and see his face smiling upon thine humbled soule, and perfectly reconciling thee to his eternall Father; as being fully assured,

Rom. 5. 1, 2. *That being justified by faith, wee have peace with God, through our Lord Jesus Christ; By whom also wee have access by faith into this grace wherein wee stand, and rejoyce in the hope of the glory of God.*

Yea,

Yea, there, there, thou sayest, is the very core of all my complaint; I want that faith that should give me an interest in my Saviour, and afford true comfort to my soule, and boldnesse, and accesse with confidence to the throne of grace; I can sorrow, but I cannot beleeve: My griefe is not so great as my infidelity: I see others full of joy and peace in beleeving; but my earthen heart cannot raise it selfe up to a comfortable apprehension of my Saviour; so as, me thinks, I dwell in a kind of disconsolate darknesse, and a sad lumpishnesse of unbeliefe; wanting that lightsome assurance which others professe to find in themselves. Take heed, my son, lest whiles thou art too querulous, thou prove unthankfull, and lest whiles thine humblenesse disparages thy selfe, thou make God a loser: Many a man may have a rich mine lying

Sect. 7. *Complaint of the want of faith satisfied.*

Eph. 3. 13.

Rom. 15. 3.

lying deep in his ground which hee knows not of; There are shels that are inwardly furnished with pearls of great price, and are not sensible of their worth: This is thy condition; thou hast that grace which thou complainest to want: It is no measuring of thy selfe by sense, especially in the time of temptation; Thou couldst not so feelingly bemoan the want of faith if thou hadst it not, Deny it if thou canst, thou assentest to the truth of all the gracious promises of God, thou acknowledgest he could not be himselfe if he were not a true God; yea, truth it selfe; Thou canst not doubt but that hee hath made sweet promises of free grace and mercy to all penitent sinners; thou canst not but grant that thou art sinfull enough to need mercy, and sorrowfull enough to desire and receive mercy: Canst thou but love thy selfe so well, as that when

when thou seest a pardon reached forth to thee to save thy soule from death, thou shouldst doe any other, than stretch forth thy hand to take it? Lo, this hand stretched forth is thy faith, which to take spirituall hold of thy Saviour, that it cals not thy sense to witness. As for that assurance thou speakest of, they are happy that can truly feele, and maintaine it; and it must bee our holy ambition (what we may) to aspire unto it; but that is such an height of perfection, as every traveller in this wretched pilgrimage, can not, whiles he is in this perplexed and heavy way, hope to attaine unto: It is so unsafe and perillous a path, which those men have walked in, who have been wont to define all faith by assurance; Should I lead thee that way, it might cost thee a fall; so sure a certainty of our constant and reflected apprehension of eternall

nall life, is both hard to get, and not easie to hold unmovably; considering the many and strong temptations that wee are subject unto in this vale of misery and death: Should faith be reduced unto this triall, it would bee yet more rare than our Saviour hath foretold it: For, as many a one boasts of such an assurance, who is yet failing of a true faith, (hugging a vain presumption in stead of it) so many a one, also, hath true faith in the Lord Jesus, who yet complaines to want this assurance. Canst thou in a sense of thine owne misery close with thy Saviour? Canst thou throw thy selfe into the arms of his mercy? Canst thou trust him with thy soule, and repose thy selfe upon him for forgiveness & salvation? Canst thou lay thy selfe before him as a miserable object of his grace and mercy? And when it is held forth to thee, canst thou lay

lay some (though weak) hold upon it? Labour what thou mayst for further degrees of strength daily; set not up thy rest in this pitch of grace; but chear up thy self, my son, even thus much faith shall save thy soule: Thou beleevest; and he hath said it, that is Truth it self; *He that beleeveth on the Son hath everlasting life.* Joh. 3 36.

I know, thou sayest, that Jesus Christ came into the world to save sinners; And that *whosoever believeth in him, shall not perish, but have eternall life:* neither can I deny, but that in a sense of my own sinfull condition, I do cast my selfe in some measure upon my Saviour, and lay some hold upon his All-sufficient Redemption: But alas, my apprehensions of him are so feeble, as that they can afford no sound comfort to my soule. Courage, my son; were it that thou lookedst to be justified, and saved Sect. 8. *Complaint of the weakness of faith satisfied.* Joh. 3 15.

by the power of the very act of thy faith, thou hadst reason to be disheartned with the conscience of the weakness thereof: but now that the vertue and efficacy of this happy worke is in the object apprehended by thee, which is the infinite merits and mercy of thy God and Saviour, (which cannot bee abated by thine infirmities) thou hast cause to take heart to thy selfe, and cheafully to expect his salvation. Understand thy case aright: Here is a double hand that helps us up towards heaven: Our hand of Faith layes hold upon our Saviour; our Saviours hand of mercy and plenteous redemption, layes hold on us: our hold of him is feeble, and easily loosed; his hold of us is strong, and irresistible. Comfort thy selfe therfore in this, with the blessed Apostle; When thou art weak, then thou art strong; when

weak

weak in thy self, strong in thy Redeemer. Shouldst thou boast of thy strength, and say, Tush, I shall never be moved; I should suspect the truth and safety of thy condition: now thou bewailest thy weakness, I cannot but encourage and congratulate the happy estate of thy soule. If worke were stood upon, a strength of hand were necessary, but now, that onely taking and receiving of a precious gift is required, why may not a weak hand do that as well as a strong? as well, though not as forcibly. Be not therefore dejected with the want of thine owne power, but comfort thy selfe in the rich mercies of thy blessed Redeemer.

Sect. 9. *Complaint of inconstancy, and desertion, answered.*

Now thou saist; Sometimes, I confesse, I finde my heart at ease, in a comfortable reliance on my Saviour, and being well resolved of the safety of my estate, promise good daies to

my ſelfe; and after the baniſhment of my former feares, dare bid defiance to temptations: But alas, how ſoone is this fair weather over? how ſuddenly is this clear skie over-clouded, and ſpread over with a ſad darkneſs, and I returne to my former heartleſneſſe? Didſt thou conceive, my ſon, that grace would put thee into a conſtant, and perpetually-invariable condition of ſoul, whiles thou art in this earthly warfare? Didſt thou ever hear or read of any of Gods prime Saints upon earth, that were unchangeable in their holy diſpoſitions, whiles they continued in this region of mutability? Look upon the man after Gods own heart, thou ſhalt find him ſomtimes ſo couragious, as if the ſpirits of all his Worthies were met in his one boſome. How reſolutely doth hee blow off all dangers, trample on all enemies, triumph over all croſs

croſs events? Another while thou ſhalt finde him ſo dejected, as if hee were not the man. One while, *The Lord is my Shepherd, I ſhall lack nothing:* Another while, *Why art thou ſo ſad, my ſoule, and why art thou ſo diſquieted within me?* One while, *I will not be afraid for ten thouſands of the people, that have ſet themſelves againſt me round about:* Another while, *Hide me under the ſhadow of thy wings from the wicked that oppreſſe me, from my deadly enemies who compaſſe me about.* One while, *Thy loving kindneſſe is before mine eies, and I have walked in thy Truth:* Another while, *Lord where are thy loving kindneſſes?* Yea, doſt thou not heare him with one breath profeſſing his confidence, and lamenting his diſtrition? *Lord, by thy favour thou haſt made my mountaine to ſtand ſtrong: Thou didſt hide thy face, and*

Pſal. 23. 1.
42. 14.
Pſal. 3. 6.
Pſa. 17. 8. 9.
Pſa. 26. 3.
Pſa. 89. 49.
Pſa. 30. 7.

I was troubled. Look upon the choſen veſſel, the great Apoſtle of the Gentiles, one while thou ſhalt ſee him erecting trophies in himſelfe of victory to his God: *In all theſe things we are more than conquerers, through him that loved us*: Another while thou ſhalt finde him bewailing his own finneſull condition; *Oh wretched man that I am, who ſhall deliver me from the body of this death!* One while thou ſhalt find him caught up into the third heaven, and there in the Paradiſe of God: another while thou ſhalt find him buffetted by the meſſenger of Satan, and ſadly complaining to God of the violence of that aſſault. Heare the Sponſe of Chriſt, (whether the Church in common, or the faithful ſoule) bemoaning her ſelfe, *I opened to my Beloved, but my beloved had withdrawn himſelfe, and was gone: my ſoule failed when he*

Rom. 8. 37.

Rom. 7. 24.

Cant. 5. 6.

he spake. I sought him, but I could not finde him; I called him, but he gave him no answer. Thus it will be with thee, my Son, whiles thou art in this fraile flesh; the temper of thy soule will be, like her partner, subject to vicissitudes. Shouldst thou continue alwaies in the same state, I should more then suspect thee. This is the difference betwixt Nature and Grace: That nature is still uniforme, and like it selfe; Grace varies according to the pleasure of the giver; *The Spirit breaths when and where it listeth.* When therefore the gracious spirations of the Holy Ghost within thee, bee thankfull to the infinite munificence of that blessed Spirit; and still pray, *Arise, O North, and come thou South winde, blow upon my garden, that the spices thereof may flow out.* But when thou shalt find thy soul becalmed, and not a leafe stirring in

Ioh. 3. 8.

Cant 4. 16.

this garden of thine; bee not too much dejected with an ungrounded opinion of being destituted of thy God; neither do thou repine at the seasons, or measures of his bounty: that most free and infinitely-beneficent agent, will not be tied to our termes, but will give what, and how, and when hee pleaseth: Onely do thou humby wait upon his goodnesse; and

Phil. 1. 6. *be confident, that he who hath begun his good work in thee, will perform it until the day of Jesus Christ.*

Sect. 10. *Complaint of unregeneration, and deadness in sin, answered.*

It is true (thou saist) if God had begun his good worke in me, hee would at the last, for his owne glories sake, make it up: But for me, I am a man dead in sins and trespasses; neither ever had I any true life of grace in me: some shew indeed I have made of a Christian profession; but I have onely beguiled the eies of the world with a meer pretence; and

and have not found in my ſelfe the truth, and ſolidity of thoſe heavenly vertues whereof I have made a formal oſtentation. It were pity, my ſon, thou ſhouldſt be ſo bad as thou makeſt thy ſelfe: I have no comfort in ſtore for hypocriſie; no diſpoſition can be more odious to the God of truth; in ſo much as when he would expreſs his utmoſt vengeance againſt ſinners, he hath no more fearefull termes to ſet it forth, then *I will appoint him his portion with the hypocrites.* Were it thus with thee, it were more then high time for thee to reſolve thy ſelfe into duſt and aſhes, and to put thy ſelfe into the hands of thine Almighty Creator, to be moulded anew by his powerfull Spirit; and never to give thy ſelfe peace, till thou findeſt thy ſelfe renewed in the ſpirit of thy minde: But in the meane while, take heed leſt thou bee

Mat. 24. 51

Eph. 4. 23.

found guilty of mis-judging thine owne soul: and mis-prising the worke of Gods Spirit in thee: God hath been better to thee, then thou wilt bee acknown of: Thou hast true life of grace in thee, and for the time perceivest it not: It is no heed to take of the doom thou passest upon thy selfe in the hour of temptation. When thy heart was free, thou wert in another minde, and shalt upon better advice return to thy former thoughts. It is with thee, as it was with *Eutychus*, that fell downe from the third loft and was taken up for dead, yet for all that, his life was in him. We have knowne those, who have lien long in trances, without any perception of life: yea, some (as that subtil *Johannes Duns Scotus*) have been put into their graves for fully dead, when as yet their soul hath been in them, though unable to exert those faculties which

which might evince her hidden presence. Such thou maist be, at the worst: yea, wert thou but in charity with thy selfe, thou wouldst bee found in a much better condition. There is the same reason of the naturall life, and the spirituall: Life, where it is, is discerned by breathing, sense, motion: Where there is the breath of life, there must bee a life that sends it forth: If then the soul breathes forth holy desires, doubtless there is a life whence they proceed. Now deny, if thou canst, that thou hast these spirituall breathings of holy desires within thee? Dost thou not many a time sigh for thine owne insensatenes? Is not thine heart troubled with the thoughts of thy want of grace? Dost thou not truly desire that God would renew a right spirit within thee? Take comfort to thy selfe; this is the work of the inward principle

of

of Gods ſpirit within thee: As well may a man breathe without life, as thou couldſt bee thus affected without grace: Senſe is a quick deſcrier of life: pinch or wound a dead man, he feeles nothing; but the living perceiveth the eaſieſt touch. When thou haſt heard the fearfull judgements of God denounced againſt ſinners, and laid home to the conſcience, haſt thou not found thy heart pierced with them? haſt thou not ſhrunk inward, and ſecretly thought, How ſhall I decline this dreadfull damnation? When thou haſt heard the ſweet mercies of God laid forth to penitent ſinners, hath not thy heart ſilently ſaid, Oh that I had my ſhare in them! When thou haſt heard the Name of Chriſt blaſphemed, haſt thou not felt a ſecret horrour in thy boſome? All theſe argue a true ſpirituall life within thee. Motion is the moſt

perfect

perfect discoverer of life: Hee that can stir his limbs, is surely not dead: The feet of the soul are the Affections: Hast thou not found in thy selfe an hate and detestation of that sinne whereinto thou hast been miscarried? Hast thou not found in thy self a true griefe of heart for thy wretched indisposition to all good things? Hast thou not found a secret love to, and complacency in those whom thou hast thought truly godly and conscionable? Without a true life of grace, these things could never have been: Are not thine eyes and hands many times lifted up in an implorati-on of mercy? Canst thou deny that thou hast a true, though but weak appetite to the meanes, and further degrees of grace? What can this be but that hunger and thirst after righteous-nesse, to which our Saviour hath pronounced blessednesse? Dis-comfort not thy self too much,

my

my ſon, with the preſent diſappearance of grace, during the hour of thy temptation; it is no otherwiſe with thee, than with a tree in winter-ſeaſon, whoſe ſap is run down to the root; wherein there is no more ſhew of the life of vegetation by any buds or bloſſoms that it might put forth, then if it were ſtark dead; yet when the Sun returnes, and ſends forth his comfortable beames in the ſpring, it burgens out afreſh, and bewraies that vitall juyce which lay long hidden in the earth. No otherwiſe than with the hearth of ſome good Huſwife, which is towards night ſwept up, and hideth the fire under the heap of her aſhes, a ſtranger would think it were quite out; here is no appearance of light, or heat, or ſmoak, but by that time ſhe hath ſtirred it up a little, the bright gleeds ſhew themſelves, and are ſoon raiſed to a flame: Stay but till the

the spring, when the Sun of righteousnes shall call up thy moisture into thy branches; stay but till the morning, when the fire of grace, which was raked up in the ashes, shall bee drawn forth and quickned, and thou shalt find cause to say of thy heart, as *Jacob* said of his hard lodging, *Surely the Lord is in this place and I knew it not*; Only doe thou, not neglecting the meanes, wait patiently upon Gods leasure, stay quietly upon the banke of this *Bethesda*, till the Angel descend and move the water. Gen. 28. 16

Sect. 11. *Complaint of the insensiblenes of the time and meanes of conversion.*

I could gladly, thou sayst, attend with patience upon God in this great and happy worke of the excitation of grace, were I but sure I had it; could I bee but perswaded of the truth of my conversion; but it is my great misery that here I am at a sad and uncomfortable loss; for I have been taught that every true convert can designe the

the time, the place, the means, the manner of his conversion; and can shew how neare hee was brought to the gates of death, how close to the very verge of hell, when God by a mighty and out-stretched arme snatcht him away, in his owne sensible apprehension, from the pit, and suddenly rescued him from that damnation; and put him into a new state of spirituall life, and undefaisible salvation: All which I cannot do; not finding in my self any such sudden and vehement concussion, and heart-breaking; any such forcible, and irresistible operation of Gods Spirit within me, not being able to design the Sermon that converted me, or those particular approaches that my soul made towards an hardly-recovered desperation. My son, it is not safe for any man to take upon him to set limits to the waies of the Almighty; or to prescribe certaine

taine rules to the proceedings of that infinite Wisdome; That most free, and all-wise agent will not be tyed to walk always in one path but varies his courses according to the pleasure of his own will: One man he cals suddenly, another by leasure; one by a kind of holy violence, as he did S. *Paul*, another by sweet solicitations, as *Philip*, *Nathaniel*, *Andrew*, *Peter*, *Matthew*, and the rest of the Apostles; One man he drawes to heaven with gracious invitations, another he drives thither by a strong hand; we have known those who having misspent their younger times in notoriously lewd and debauched courses, living as without God, yea, against him, have been suddenly heart-stricken with some powerfull denunciation of judgement, which hath so wrought upon them that it hath brought them within sight of hell; who after long

long and deep humiliation, have been raised up through Gods mercy, to a comfortable sense of the divine favour, and have proceeded to a very high degree of regeneration, and lived, and died Saints: But this is not every mans case; Those who having from their infancy been brought up in the nurture and feare of the Lord; and from their youth have been trained up under a godly and conscionable Ministery; where they have been continually plyed with the effectuall meanes of grace; *Precept upon precept, line upon line, here a little, and there a little*; and have by an insensible conveyance received the gracious inoperations of the Spirit of God (though not without many inward strifes with temptations, and sad fits of humiliation for their particular failings) framing them to an holy obedience, these cannot expect to find

Eph. 6. 4.

Isa. 28. 10.

find so sensible alterations in themselves; As well may the child know when he was naturally born, as these may know the instant of their spirituall regeneration; and as well may they see the grass to grow, as they can perceive their insensible increase of grace; It is enough that the child attaining to the use of reason, now knowes that hee was borne: and that when wee see the grasse higher than wee left it, wee know that it is growne. Let it then suffice thee, my son, to know, that the thing is done, though thou canst not define the time and manner of doing it: Bee not curious in matter of particular perceptions, whiles thou mayst be assured of the reality and truth of the grace wrought in thee: Thou seest the skilfull Chirurgion, when hee will make a fontinell in the body of his patient, he can do it either by a

sudden

sudden incision, or by a leasurely corrasive: both sort to one end, and equally tend towards health: trust God with thy selfe, and let him alone with his own work: what is it to thee which way he thinks best to bring about thy salvation?

Sect. 12. *Complaint of irresolution, and uncertainty in matter of our election, answered.*

All were safe, thou sayst, if only I could be ascertained of mine election to life: I could be patient, so I might be sure: But, wretched man that I am, here, here I stick: I see others walk confidently, and comfortably, as if they were in heaven already; whereas I droop under a continuall diffidence, raising unto my self daily new arguments of my distrust: could my heart be setled in this assurance, nothing could ever make me other than happy. It is true, my son, that as all other mercies flow from this of our election, so the securing of this one, involves all other favours that concern the well-being of our

our soules. It is no lesse true, that our election may be assured; else the holy Ghost had never laid so deep a charge upon us, to do our utmost endeavour to ascertaine it: And we shall bee much wanting to our selves, if hearing so excellent a blessing may be attained by our diligence, we shall slacken our hand, and not stretch it forth to the height, to reach that crown which is held out to us: But withall, it is true, that if there were not difficulty more than ordinary in this worke, the Apostle had not so earnestly called for the utmost of our endeavour to effect it. Shortly, the truth is, in all Christianity there is no path, wherein there is more need of treading warily, then in this: on each side is danger and death; Security lies on the one hand, Presumption on the other; the miscarriage either way is deadly. Looke about thee, and see the miserable example

2 Pet. 1. 10. Σπουδάσατε.

example on both kinds: some walk carelesly, as if there were no heaven; or if there were such a place, yet, as if it nothing concerned them: their hearts are taken up with earth; neither care nor wish to be other than this world can make them: *The god of this world hath blinded their minds that believe not*: Some others walk proudly, being vainly puft up with their owne ungrounded imaginations, as if they were already invested with their glory; as if, being rapt up with the chosen vessel into the third heaven, they had there seene their names recorded in the book of life; whereas this is nothing but an illusion of that lying spirit, who knows the way to keep them for ever out of heaven, is, to make them believe they are there. It must be thy main care to walk even, in a just equidistance from both these extremes, and so to compose

2 Cor. 4. 4.

compose thy selfe, that thou maist be resolute without presumption, and carefull without diffidence. And first, I advise thee to abandon those false Teachers, whose trade is to improve their wits for the discomfort of souls, in broaching the sad doctrines of uncertainty and distrust: Bee sure, our Saviour had never bidden his Disciples to rejoyce that their *names are written in heaven*, if there had not been a particular enrolment of them; or if that record had been alterable; or if the same Disciples could never have attained to the notice of such inscription. Neither is this a mercy peculiar to his domestick followers alone, but universall to all that shall believe through their word; even thou and I are spoken to in them, so sure as we have names, we may know them registred in those eternal Records above. Not that wee Luk. 10. 20.

should

should take an *Acesius* his Ladder, and climb up into heaven, and turne over the book of Gods secret counsels, and read our selves designed to glory: but that as wee by experience see that we can by reflections see and read those Letters, which directly we cannot: So we may do here, in this highest of spirituall objects. The same Apostle that gives us our charge, gives us withall our direction: *Wherefore* (saith he) *brethren, give all diligence to make your calling and election sure*; (διὰ κάκων ποιεῖσθαι, as divers copies read it; *by good works:*) *For if ye do these things ye shall never fall: For so an entrance shall be ministred to you abundantly unto the everlasting Kingdome of our Lord and Saviour Jesus Christ.* Lo, first our Calling, then our Election: not that we should begin with heaven, and thence descend to the earth; (it is enough for the

2 Pet. 1, 10, 11.

Angels

Angels on that celestial Ladder of *Jacob*, to both descend, and ascend:) but that wee should from earth ascend to heaven; from our Calling to our Election: as knowing that God shews what hee hath done for us above, by that which hee hath wrought in us here below. Our Calling therefore first; not outward, and formal, but inward, and effectuall. The Spirit of God hath a voice, and our soule hath an eare: that voice of the Spirit speakes inwardly, and effectually to the eare of the soule, calling us out of the state of corrupt Nature, into the state of grace; out of darkenes into his marvellous light. By thy calling therefore mayst thou judge of thine election: God never workes in vaine, neither doth he ever cast away his saving graces. (what ever become of the commony) But *whom he did predestinate, them also he called; and whom* Rom. 8. 30.

he called, them he justified; and whom he justified, them also he glorified. This doubtlesse, thou saist, is sure in it selfe; but how is it assumed to me? *Resp.* That which the Apostle addes, (as it is read in some copies) *By good works*, if therein wee also comprehend the acts of believing, and repenting) is a notable evidence of our election: But not to urge that clause, which (though read in the vulgar) is found wanting in our editions; the cleare words of the Text evince no lesse; For if ye do these things, ye shall never fall: Here is our negative certainty: And for our positive; So, an entrance shall be ministred unto you abundantly into the everlasting Kingdome of our Lord and Saviour Jesus Christ: Lo, if we shall never fall, if wee shall undoubtedly enter into the Kingdome of Christ; what possible scruple can be made of the blessed

accom-

accomplishment of our election? What then are these things which must be done by us? Cast your eyes upon that precious chaine of graces which you shall find stringed up in the fore-going words; If you *add to your faith, vertue; and to vertue, knowledge, and to knowledge, temperance; and to temperance, patience; and to patience, godlinesse, and to godlinesse, brotherly kindnesse, and to brotherly kindnesse, charity.* If you would know what God hath written concerning you in heaven, looke into your owne bosome, see what graces hee hath there wrought in you. Truth of grace (saith the divine Apostle) will make good the certainty of your Election. Not to instance in the rest of that heavenly combination, do but single out the first and the last, Faith and Charity. For Faith, how clear is that of our Saviour, *He that believeth in him* 2 Pet. 1. 5, 6.

Ioh.5.24. *that sent me, hath everlasting life, and shall not come into condemnation, but hath passed from death to life?* Lo, what access can danger have into heaven? All the perill is in the way: now the believer is already passed into life: This is the Eph.3.17. grace by which *Christ dwels in our hearts*; and whereby wee have communion with Christ, and an assured testimony of, 1 Ioh.5.10. and from him: For, *he that believeth in the Son of God, hath the witness in himselfe*; And what witness is that? 1 Ioh.5.11, 12. *This is the record that God hath given us eternall life; and this life is in his Son. He that hath the Son hath life.* O happy and sure connexion! Eternall life first; This life eternall is in and by Christ Jesus; This Jesus is ours by faith; This faith witnesseth to our soules our assurance of life eternall. Charity is the last; which comprehends our love both to God and man:

for from the reflection of Gods love to us, there ariseth a love from us to God againe: The beloved Disciple can say, *Wee love him, because hee loved us first*. And from both these, resulteth our love to our brethren: Behold, so full an evidence, that the Apostle tells us expressly, *That we know we are passed from death to life, because we love the brethren*: For the love of the Father is inseparable from the love of the Son: *He that loveth him that begets, loveth him that is begotten of him*. Now then, my son, deal unpartially with thine owne heart; aske of it seriously, as in the presence of the searcher of all hearts, Whether thou dost not find in thy self these unfailing evidences of thine election: Art thou not effectually (though not perfectly) called out of the world, and corrupt nature? Dost thou not inwardly abhor thy former sin-

1 Ioh.4.19.

1 Ioh.3.14.

1 Ioh.5.1.

full waies? Dost thou not think of what thou wert with detestation? Dost thou not heartily desire and endeavour to be in all things approved to God, and conformed to thy Saviour? Dost thou not gladly cast thy selfe upon the Lord Jesus, and depend upon his free all-sufficiency for pardon and salvation? Dost thou not love that infinite goodnesse, who hath been so rich in mercies to thee? Dost thou not love and blesse those gleames of goodnesse which he hath cast upon his Saints on earth? In plaine termes, Dost thou not love a good man because he is good? Comfort thy selfe in the Lord my son; let no fainting qualms of fear and distrust possesse thy soul: *Faithfull is he that hath called thee,* who will also *preserve thy whol spirit, and soule, and body blamelesse unto the coming of our Lord Jesus Christ.*

1 Thes. 5. 24.

1 Thes. 5. 23.

Comfort

Comfort against temptations.

THou art haunted with Temptations: that which the Enemy sees he cannot doe by force or fraud, hee seeks to effect by importunity. Can this seem strange to thee, when thou seest the Son of God in the wildernesse fourty daies and fourty nights under the hand of the Tempter? He that durst thus set upon the *Captain of our salvation*, God blessed for ever; how shall hee spare frail flesh and blood? Why should that Saviour of thine (thinkst thou) suffer himselfe to be tempted, if not to beare thee out in all thy temptations? The keys of the bottomlesse pit are in his hands; hee could have shut up that presumptuous spirit under chaines of darknes, so as he could have come no nearer to him then

Sect. 1. *Christ himself assaulted: our trials as for our good:*

Heb. 2. 10.

hell; but hee would let him loose, and permit him to doe his worst, purposely, that wee might not think much to be tempted, and that he might foyle that great enemy for us. Canst thou think that he, who now sits at the right hand of Majesty, commanding all the powers of heaven, earth, hell, could not easily keep off that malignant spirit from assailing thee? Canst thou think him lesse mercifull then mighty? Would hee die to save thee? and will hee turn that bandog of hell loose upon thee to worry thee? Dost thou not pray daily to thy Father in heaven, that hee would not lead thee into temptation? If thou knoweſt thou hast to doe with a God that heareth prayers, oh thou of little faith, why feareſt thou? Loe, he that was led by his own divine Spirit into the Wilderne's to bee tempted of that evill Spirit, bids thee pray

to

to the Father that hee would not lead thee into temptation, as implying that thou couldst not goe into temptation, unlesse he lead thee: and whiles hee that is thy Father leades thee, how canst thou miscarry? *Let no man when he is tempted, say, I am tempted of God, for God cannot bee tempted with evill, neither tempteth hee any man*: God tempteth thee not, my sonne; yet know, that being his, thou couldst not bee tempted without him: both permitting, and ordering that temptation to his owne glory, and thy good. That grace which thy God hath given thee, he will have thus exercised, thus manifested: So wee have knowne some indulgent Father, who being assured of the skill and valour of his deare sonne, puts him upon Tiltings, and Barriers, and publike Duels, and lookes on with contentment, as well knowing

Iam. 1.13.

that he will come off with honour? How had we known the admirable continency of good *Joseph*, if he had not been strongly sollicited by a wanton Mistresse? How had we known *Davids* valour, if the Philistims had not had a Gigantly Challenger to encounter him? How had we knowne the invincible piety of the three Children, if there had not beene a Furnace to try them? or of *Daniel*, if there had been no Lions to accompany him? Be confident, thy glory shall be according to the proportion of thy triall? neither couldst thou ever bee so happy, if thou hadst not beene beholding to temptations.

Sect. 2. *The powerfull assistance of Gods Spirit, and the example of S. Paul.*

How often (thou saist) have I beaten off these wicked suggestions, yet still they turne upon me again, as if denials invited them, as if they meant to tire me with their continuall solicitations; as if I must yeeld

and

and be over-laid, though not with their force, yet with their frequence? Know, my Sonne, that thou hast to do with *spirituall wickednesses*; whose nature is therefore as unweariable, as their malice unsatisfiable: Thou hast a spirit of thine own, and besides God hath given thee of his; so thee lookes thou shouldst, through the power of his gracious assistance, match the importunity of that evill spirit, with an indefatigable resistance: *Be strong therefore in the Lord, and in the power of his might; and put on the whole armour of God, that thou maist be able to withstand in the evill day, and having done all to stand:* Look upon a stronger Champion than thy selfe, the blessed Apostle; thou shalt find him in thine own condition; see *the messenger of Satan sent to buffet him*; and he did it to purpose; how soundly was that chosen vessell buffeted on both

Eph. 6. 12.

Eph. 6 10, 11, 13.

2 Cor. 12. 7.

both sides, and how often? Thrice he besought the Lord that it might depart from him; but even yet it would not bee; the temptation holds, only a comfort shall countervaile it,

Ver. 8,9. *My grace is sufficient for thee, for my strength is made perfect in weakness:* It is not so much to bee considered how hard thou art laid at, as how strongly thou art upheld: How many with the blessed Martyr *Theodorus*, have upon racks and gibbets found their consolations stronger than their paines? Whiles therefore the goodnes of thy God sustaines, and supplies thee with abundance of spirituall vigour and refreshment answerable to the worst of thine assaults, what cause hast thou to complaine of suffering? The advice is high and heroicall, which the Apostle *James* gives to his Compatriots;

James 1. 2. *My brethren, count it all joy, when ye fall into divers tempta-*

temptations; Let those temptations be rather trials by afflictions, then suggestions of sin; yet even those overcome yeeld no small cause of triumph; for by them is our faith no lesse tried, and the trying of our faith worketh patience; and the perfect worke of patience is a blessed entirenesse of grace; The number of enemies addes to the praise of the victory; To overcome single temptations is commendable, but to subdue Troopes of temptations is glorious.

Alas, thou saist, I am overlaid, not with multitudes only, but with power: In all challenges of Duels, there is wont to be respect had to the equality both of the Combatants and weapons; But woe is me, how am I overmatched! For me, I am a weakwretch; and *we wrestle not against flesh and blond, but against Principalities and powers; against the rulers of*

Sect. 3. *The restraint of our spirituall enemies, and their overmatching by the power of God.*

Eph. 6. 12.

of the darkneſs of this world, againſt ſpirituall wickedneſſe in
Amos 2. 9. *heavenly places*: Behold, *the Amorite, whoſe height is like the height of the Cedars, and their ſtrength as the ſtrength of oakes*: What are we but poore pitmires in the valley, to theſe men of meaſures? Who can ſtand before theſe ſons of *Anak*? I did not adviſe thee, my ſon, to be ſtrong in thy ſelfe; alas, wee are all made up of weakneſs: One of thoſe powers of darkneſſe were able to ſubdue a whole world of men; but to be ſtrong in the Lord, whoſe loweſt Angell is able to vanquiſh a whole hell of Devils; and in the power of his might, who commandeth the moſt furious of thoſe infernall ſpirits to their chaines: Woe were us, if wee were left in our owne hands, there were no way with us but foiling, and death:
Pſa. 124. 8. But, *our help is in the name of the Lord, who hath made hea-*

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ven and earth. The Lord is our strength and our shield; he is our rock and our salvation; he is our defence, so as we shall not be moved. It is he that hath girded us with strength unto battell, and that subdueth those that rise up against us. Take courage therefore to thy selfe, man; there cannot be so much difference betwixt thee, and those hellish powers, as there is betwixt them, and the Almighty: their force is finite, and limited by his omnipotence. How faine dost thou think *Jannes* and *Jambres*, the great Magicians of Egypt, by the conjoyned powers of hell, would have made but a Loute, in an affront to *Moses*? yet they could not. How earnestly was that legion of Devils fain to beg but for leave to prevaile over a few Gaderene-swine? How strong therefore soever they seeme to thee, yet to him they are so meere weakness, that

Psal. 28. 7.

Psa. 28. 2, 6.

Psal. 18. 29. 40.

that they cannot ſo much as move without him. Who can feare a Beare or a Lion, when hee ſees them chained to their ſtake? Even children can behold them baited, when they ſee their reſtraint. Looke not upon thy ſelfe therefore; looke not upon them; but look up to that over-ruling hand of the Almighty, who ordinates all their motions to his own holy purpoſes, and even out of their malice, raiſes glory to himſelfe, and advantage to his ſervants.

Sect. 4. *The advantage that is made to us by our temptations and foiles.*

It is a wofull advantage, thou ſaiſt, that I have made of temptations: for, alas, I have been ſhamefully foiled by them; and what by their ſubtilty, and what by their violence, have been miſcarried into a grievous ſin againſt my God, and lye downe in a juſt confuſion of face to have been ſo miſerably vanquiſhed. Hadſt thou wanted tears, my ſon, for thine offence, I ſhould willingly

ly have lent thee some: It is indeed a heavy case, that thou hast given thy deadly enemy this cause to triumph over thee, and hast thus provoked thy God: Bee thou thorowly humbled under the conscience of thy sin, and bee not too sudden in snatching a pardon out of the hand which thou hast offended: bee humbled, but after thou hast made thy peace with God, by a serious repentance, be not disheartned with thy failings, neither do I feare to tell thee of an advantage to be made, not of thy temptations only, but even of thy sin: what art thou other then a gainer, if having been beaten down to thy knees, thou hast in an holy indignation risen up, & fought so much the more valiantly? A wound received, doth but whet the edge of true fortitude: many a one had never been victorious, if hee had not seen himselfe bleed first. Looke

where

where thou wilt, upon all the Saints of God, mark it thou canst see any one of them without his scars: Oh the fearfull gashes that we have seen in the noblest of Gods Champions upon earth, whose courage had never been raised so high, if it had not been out of the sense of some former discomfitures! As some well-spirited wrestler, therefore, be not so much troubled with thy fall, as zealous to repay it with a more successefull grapling. *We know* (saith the blessed Apostle)
Rom 8. 28. *that all things work together for good to them that love God:* All things; yea, even those that are worse than nothing, their very sins. The Corinthians offended in their silent connivence at the incestuous person: the Apostles reproof produceth their sorrow: what
2 Cor. 7. 11 was the issue? *For behold, this self-same thing that ye sorrowed after a godly sort, what* [illegible] *fulness*

fulnesse it wrought in you? yea, what clearing of your selves? yea, what indignation, yea, what feare, yea, what vehement desire, yea, what zeale, yea, what revenge? Lo, what a marvelous advantage is here made of one offence? What hath Satan now gotten by this match? One poore Corinthian is misled to an incestuous copulation: The evill spirit rejoyceth to have got such a prey: but how long shall hee enjoy it? Soon after the offending soule, upon the Apostles holy censure is reclaimed; he is delivered over to Satan, that Satan should never possess him. The *Corinthians* are raised to a greater height of godly zeale than ever. *Corinth* had never been so rich in grace, if it had not been defiled with so foule a crime. Say now, whether this bee not, in effect, thy case? Shouldst thou ever have so much hated thy sin, if thou hadst

hadst not been drawn in to commit it? Shouldst thou have found in thy selfe so fervent love to thy God, if it had not been out of the sense of this great mercy in remitting it? Wouldst thou have been so wary of thy steps as now thou art, if thou hadst never slipped? Give glory to God, my son, whiles thou givest thanks to thy selfe; and bless him for the benefit that hee hath been pleased to make of thine offending him.

Sect. 5. *Complaint of relapses into sin; with the remedy thereof.*

But, alas, thou saist, my case is far worse than it is conceived; I have been more than once miscarried into the same sin: Even after I have made profession of my repentance, I have been transported into my former wickednesse: Having washed off my sin (as I thought) with my many tears, yet I have suffered my soule to be defiled with it againe. I may not flatter thee, my son; this condi-

condition is dangerous. Thoſe diſeaſes, which upon their firſt ſeizure have without any great perill of the Patient received cure, after a recidivation have threatned death. Look upon the Saints of God, thou ſhalt find they have kept aloof from that fire wherewith they have been formerly burnt: Thou ſhalt not find *Noah* againe uncovered through drunkenneſs in his tent; thou ſhalt not find *Judah* climbing up againe to *Tamars* bed; Thou ſhalt not take *Peter* againe in the High-Prieſts hall denying his Maſter; or (after *Pauls* reproof) *halting in his diſſimulation*. But, tell me, notwithſtanding, art thou truly ſerious with thy God? haſt thou doubled thine humiliation for the reduplication of thine offence? haſt thou fought God ſo much the more inſtantly with an unfained contrition of heart? haſt thou found thy ſoule wrought ſo much

Gal. 2. 11, 12, 13.

much greater detestation of thy sin, as thine acquaintance with it hath been more? hath thou taken this occasion to lay better hold on thy Saviour, and to re-inforce the vows of thy more carefull and strict obedience? Be of good cheare, this unpurposed reiteration of thy sin, shall be no prejudice to thy salvation. It is one thing for a man to walk on willingly in a beaten path of sin; another thing for a man to bee justled out of the way of righteousnesse by the violence of a temptation, which he soon recovers againe by a sound repentance. The best cannot but be overtaken with sin: but, *he that is born of God, doth not commit sin*: hee may bee transported whither he meant not, but hee makes not a trade of doing ill: his heart is against that which his hand is drawn unto: if in this inward strife he bee overpowered, he lies not down in

1 Joh. 3. 9.

a willing yeeldance, but struggles up againe, and in a resumed courage and indignation tramples on that which formerly supplanted him. Didst thou give thy selfe over to a resolved course of sinning, and betwixt whiles shouldst knock thy breast with a formall *God forgive me*, I should have no comfort in store for thee, but send thee rather to the Whipping-stock of the Almighty for due correction, if possibly those seasonable stripes may prevent thine everlasting torments: But now, since *what thou hatest, that thou dost; and thou dost that which thou wouldst not; and it is no more thou that dost it, but sin that dwelt in thee*, cry out as much as thou wilt on the sinfulness of thy sin, bewail thy weakness with a better man than thy selfe; *O wretched man that I am, who shall deliver me from the body of this death!* But know, that thou

Rom. 7. 15, 16, 17.

Rom. 7. 13

Rom. 7. 24

thou hast found mercy with thy God: thy repeated sin may grieve, but cannot hurt thy soule. Had we to doe with a finite compassion, it might bee abated by spending it selfe upon a frequent remission; like as some great river may bee drawn dry by many small outlets: But now that we deale with a God whose mercy is as himselfe, infinite; it is not the greatnes or the number of our offences that can make a difference in his free remissions: That God who hath charged our weak charity *not to be overcome with evill, but to overcome evill with good*, justly scorneth that we should thinke his infinite and incomprehensible goodnes can bee checked with our evill. It was not without a singular providence that *Peter* came to our Saviour with that question in his mouth, *Lord, how often shall my brother sin against me, and I*

Rom. 12. ult.

Mat. 18. 21.

forgive

forgive him? till seven times? that it might fetch from that blessed Son of God that gracious answer, for our perpetuall direction and comfort; *I say vnto thee, Nntill seven times, but untill seventy times seven.* Mat. 18.22. Lord, if thou wouldst have us sinfull men thus indulgent to one another, in the case of our mutuall offences; what limits can bee set to thy mercies in our sins against thee? Be wee penitent, thou canst not but be gracious.

Comforts against weakness of Grace.

Sect. 1. *Comfort from the common condition of all Saints.*

THou complainest of the weakness of grace; some little stirrings thou feelest of Gods Spirit within thee; but so feeble, that thou canst not find any solid comfort in them: Thou seest others (thou saist) whose *breasts are full of milk,* Iob 21.24.

and their bones moistned with marrow, whiles thou languishest under a spirituall leanenesse and imbecillity: Thou wantest that vigorous heat of holy affections, and that alacrity in the performance of holy duties, which thou observest in other Christians. I love this complaint of thine, my son; and tell thee, that without this thou couldst not be in the way of being happy. Thinkst thou that those whom thou esteemest more eminent in grace, make not the same moan that thou dost? Certainly, they never had any grace, if they did not complaine to have too little: Every man best feels his own wants, and is ready to pass secret centures upon himselfe for that, wherein he is applauded by others: Even the man after Gods own heart can say, *But I am poore and sorrowfull*: He was a great King when he said so; it was not meanes

Psa. 69. 29.

nesse in outward estate that troubled him, but a spirituall needinesse: for he had before, in the same heavenly Ditty, professed, *O God, thou knowest my foolishnesse, and my guiltinesse is not hid from thee*: It was an old observation of wise *Solomon*; *There is that maketh himselfe rich, and hath nothing; there is that maketh himselfe poore, yet hath great riches*; In this latter rank are many gracious soules, and thine (I hope) for one; who certainly, had never been so wealthy in grace if they had been conceited of greater store: Even in this sense many a Saint may say with Saint *Paul*, *When I am weak, then I am strong*: Since the very complaint of weakness, argues strength; and on the contrary, an opinion of sufficient grace, is an evident conviction of meere emptinesse.

Psal. 69. 5.

Prov. 13. 7.

Sect. 2. *Comfort from the improvement of weak graces; and Gods free distribution.*

But suppose thy selfe so poor as thou pretendest; It is not so much what we have, as how wee improve it. How many have wee known that have grown rich out of a little, whereas others out of a great stock have run into debt and beggery? Had that servant in the Gospell, who received but one talent, imployed it to the gaine of a second, he had been proportionably as well rewarded as he that with five gained ten. In our temporall estate we are warned by the wisest man to *take heed of making haste to be rich*; Prov. 28 20. and the great Apostle tels us, *That hee that would be rich falls into many temptations*; 1 Tim. 6. 9. Surely, there is no small danger also in affecting to be too suddenly rich in the endowments of the soule; this cannot but bee accompanied with the temptation of an unthankfull distrust; for on the one side, he that beleeves makes not haste;

haſte; and on the other, wee cannot be ſufficiently thankfull for what wee have, whiles wee doe over-eagerly reach after what wee have not. Tell mee, thou querulous Soule, doſt thou not acknowledge what thou haſt to be the gift of God? And wilt thou not allow the great Benefactor of heaven to diſpenſe his owne favours as hee pleaſeth? If he think fit rather to fill thy veſſell with drops of grace, art thou diſcontented becauſe he doth not poure out his ſpirit uponthee in full vials? If thou have any at all, it is more than he owes thee, more than thou canſt repay him; Take what thou haſt as an earneſt of more; and wait thankfully upon his bounty for the reſt: Is it not meet in a free gift to attend the leiſure of the donor? What ſturdy, and ill mannerd beggers are we, if we will not ſtay at the doore till we be ſerved; and grudge at

our almes when it comes? Look upon the Father of the faithfull, thou shale find him fourescore and six yeares childless; and at last after hee he had got an *Ismael*, hee must wait fourteen yeares more for the promised seed; and when he had enjoyed him not much longer than he expected him, he must then sacrifice him to the giver: Thus, thus, my son, must our faith be exercised in attendance both for time, and measure of mercy.

Sect. 3. *Comfort from Gods acceptation of truth, not quantity.*

Thy graces are weak; yet, if true, discomfort not thy self; how many weake bodies have we known which with careful tendance have enjoyed better and longer health, than those that have had bigger limbs, and more brawny armes? Neither is it otherwise in the soule; Soundnes of grace is health; increased degrees of grace make up the strength of that spirituall part; if thou have but this

this health tenderly observed, thou maist bee happy in the enjoying of thy God, although more happy in a comfortable sense of a stronger fruition. We have to do with a God that stands not so much upon quantity, as truth of grace; hee knows wee can have nothing but what he gives us, and inables us to improve, and where hee sees our wils and endeavours not wanting, he is ready to accept and crown his owne gifts in us: *He will not break the bruised reed, nor quench the smoaking flax.* Mat. 12. 20.

Thou art weak in grace: Be not discouraged, my son, there are all ages, all statures in Christ: Shall the child repine that hee is not suddenly grown a man? Shall the Dwarfe quarrell that he is not a Giant? Were there a standard of graces, less than which would not be accepted, thou hadst reason to be troubled; but it is so far from

Sect. 4. *Comfort from the variety of Gods gifts, and the ages and statures of grace*

that, as that our Saviour hath
Mat.19.14. encharged, *Suffer little children to come to me, and forbid them not, for of such is the kingdom of heaven.* In some legall oblations it pleased God to re-
Lev.3.7. gard time and age; The Lamb
Lev.4.14. for the Passeover, and for the peace-offering; the Bullock for the sin-offering of *Israel*, have their date assigned; And
Lev.1.14. in divers cases he hath called
Lev.5.7.11. for two Turtle Doves, or two
Lev.12.8. young Pigeons: Young Turtles, and old Doves, in the
Lev.15.14. meane while, (according to our Jewish Doctors) were unlawfull to bee offered; but in our spirituall sacrifices all ages are equally accepted; He that is eternall regards not time; he that is infinite and almighty regards not statures; Even the eleventh houre carried the penny as well as the first:
Ioel 3.10. And, *Let the weak say, I am strong.*

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Sect. 5. *Comfort from the safety of our leasurely progress in grace.*

It troubles thee that thou hast made so slow progress in graces thy desire is to heavenward, and thou checkest thy selfe for no more speed: It is an happy ambition that carries thee on in that way to blessednesse. Quicken thy selfe what thou mayst, with all gracious incitations in that holy course: But know, my son, that wee may not alwaies hope to go thitherward on the spurre; in that passage there are waies that will not admit of haste; how many have wee known that by too much forwardnes have been cast back in their journey, whether through want of breath, or mistaking their way, or mis-placing their steps? I praise thee, that it is the desire of thy soule to *run the way of Gods Commandements*, and do encourage thine holy zeale in speeding that holy race; ever praying thou mayst *so run as that thou mayst* Psa. 119. 32. 1 Cor. 9. 24.

obtain. But withall, I must tell thee, that, *Blessed is the man that doth* but *walk in the Law of the Lord*: Whiles thou passest on, though but a foot pace, thou art every step nearer to thy glory: so long as thou riddest way, thou art safe: *Blessed is the man whose strength is in thee, O God; in whose heart are thy waies; who passing through the vale of misery, goes on from strength to strength, till hee appeare before thee his God in Sion.*

Psal. 119. 1.

Psal. 84. 5, 6, 7.

Sect. 6. *Comfort from our good desires and endeavours.*

Thy grace is little; but thou wishest and laboureſt for more; this is a good beginning of heavenly wealth: He is in a good way to riches, that desires to thrive: Never any holy soule lost her longing: If thy wishes bee hearty and serious, thou hast that which thou cravest, or at least bee sure thou shalt have: *If any man lacke wisdome, let him aske of God, who giveth to all men liberally, and*

Jam. 1. 5.

and upbraideth no man, and it shall be given him: Were this condition offered us for worldly riches, who would be poor? If wee imbrace it not in spirituall, either wee distrust the promises, or neglect our own mercies. In these temporall things how many have so eagerly followed the chase of the world, that they have over-run it, and whiles they have greedily swallowed gain, have been choaked with it? but in those better blessings, earnestnesse of desire, and fervour of prosecution, was never but answered with a gracious impetration.

Sect. 7. *Comfort from the happinesse of an humble poverty.*

Thou art poor in grace, but in an humble selfe-dejection longest for more; know, that an humble poverty, is better then a proud fulnesse. Were thou poore and proud, there were no hope of thy proficiency: thy false conceit lies in the way of thy thrift; and many

ny a one had been gracious, if they had not so thought themselves: but now that thou art meaner in thine opinion, then in thine estate, who can more justly challenge our Saviours
Mat. 5.3. blessing, *Blessed are the poore in spirit; for theirs is the kingdom of heaven?* Thou art weak in grace; It is thine owne fault if thou getteſt not more strength: Wherefore serves that heavenly food of the Word and Sacraments, but to nourish thy soule to eternall life? Do but eat and digest, and thou canst not but grow stronger: God will not be wanting to thee in an increase of grace, if thou bee not wanting to thy selfe: He offers his Spirit to thee with the meanes; it is thy sinfull neglect, if thou separate them. Thou knowest in whose hands is the staffe of bread; pray that hee who gives thee the food and the mouth, would also give the appetite, digestion nourishment. Thy

Thy grace is weak: It concernes thee so much the more to be cautious in avoiding occasions of temptation. He that carries brittle glasses, is chary of them, that they take not a knocke; whereas strong metal fears no danger. He that hath but a small Rush-candle, walks softly, and keepes off every aire: Thou art weake, thy God is strong: Dost thou not see the feeble childe that findes he cannot go alone, how fast he clings to the hand of his mother; more trusting to her helpe, then his owne strength; Doe thou so to thy God; and say with the blessed Psalmist; *Hold up my goings in thy paths, that my foot steps slip not; Hold thou me up, and I shall be safe; Uphold mee according to thy Word, that I may live, and let me not bee ashamed of my hope.* Peter was a bold man, that durst step forth and set his foot upon the liquid face of the waters;

Sect. 8. *An incitement to more caution, and faster adherance to God.*

Psa. 17. 5. Psal. 119. 117, 116.

ters; but hee that ventured to walke there, upon the ſtrength of his faith, when hee felt the ſtiffe winde, and ſaw the great billow, began to ſinke in his weakneſſe; but no ſooner had Jeſus ſtretched forth his hand, and caught him, then hee takes courage, and walkes now with the ſame confidence upon the Sea, that he wont to walke on the Land: Together with a check, hee receives more ſupportation from Chriſt, then his own legges could afford him: Feare no miſcarriage through thine owne weakneſſe, whiles thou art held up by that ſtrong helper.

Mat. 14. 29, 30, 31.

Sect. 1. *Comforts from like ſufferings of the holieſt, yea, of Chriſt himſelf.*

Comforts againſt Infamy and Diſgrace.

NExt to our body and ſoul, is the care of our reputation; which whoſo hath loſt, is

is no better then civilly dead. Thou suffereſt under a publike infamy, I doe not ask how juſtly: Hee was a wiſe man that ſaid, It was fit for every good man to feare even a falſe reproach: A good name is no leſs wounded for the time with that, then with a juſt crimination. This is a ſore evill, my ſon, and ſuch, as againſt which there is no preſervative, and for which there is hardly any remedy: Innocence it ſelfe is no antidote againſt evill tongues: Neither greatneſs nor ſanctity can ſecure any man from unjuſt calumny. Might that bee any eaſe to thy heart, I could tell thee of the greateſt of Kings, and holieſt of Saints, that have grievouſly complained of this miſchiefe, and yet were not able to helpe themſelves: Thou haſt the company of the beſt that ever the earth bore, if that may be any mitigation of thy miſe-

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ry: Yea, what do I ſpeake of ſinfull men, whoſe greateſt purity might bee blurred with ſome imperfections? Look upon the Lord of life, the eternall Sonne of the ever-living God, God cloathed in fleſh; and ſee whether any other were his lot, whiles he ſojourned in this Region of mortality: Doeſt thou not heare him for his gracious ſociableneſſe, branded as a man *gluttonous, a Wine-bibber, a friend of Publicans and Sinners*? Doſt thou not hear him for his powerfull and mercifull cure of Demoniacks, blazoned for a fellow that *caſts out Devils through Beelzebub the Prince of the Devils*? Doſt thou not heare him ſlandred to death for *treaſon againſt Ceſar, and blaſphemy againſt God*? Doſt thou not hear the multitude ſay, *He is mad and hath a devil*? Doſt thou not heare him after his death charged with Impoſture?

Mat. 11. 19

Mat. 12. 24

Joh. 19. 12.

Mar. 26. 65

Joh. 10. 20.

Mat. 27. 63

ſture? And can there be any worſe names then Glutton, Drunkard, Conjurer, Traytor, Blaſphemer, Mad man, Demoniack, Impoſtor? Who now can henceforth thinke much to be ſlandered with meaner crimes, when hee heares the moſt holy Sonne of God, in whoſe mouth was no guile, and in whom the Prince of this world could find nothing, laden with ſo hainous calumniations? Ioh. 14. 30.

Sect. 1. *Comfort of our recourſe to God.*

Thou art ſmitten with a foule tongue; I marvell not if it go deep into thy ſoule: That man gave an high praiſe to his ſword, that ſaid it was ſharper then ſlander: And if a raſour be yet ſharper, ſuch did *David* finde the Edomites tongue: Pſal. 52. 2. And if theſe weapons reach not yet far enough, hee found both ſpeares and arrowes in the mouthes of his traducers. Pſal. 57. 4. Lo, thou art but in the ſame caſe with the man after Gods own

owne heart: What ſhouldſt thou do, but for *Davids* complaint, make uſe of *Davids* remedy? *I will cry unto God moſt high: unto God that performeth all things for me: He ſhall ſend from heaven, and ſave me from the reproach of him that would ſwallow me up: God ſhall ſend forth his mercy and his truth.* Do by thy ſlander, as *Hezekiah* did by the railing lines of *Rabſhakeh*, ſpread them before the Lord, and leave thy quarrell in the juſt hands of that great Arbiter of Heaven and Earth, who will bee ſure in his good time to revenge thy wrong, and to cleare thine innocence, and will requite thee good for theſe cauſeleſſe curſes.

Pſ. 57. 2, 3.

2 Sam. 16. 12.

Sect. 3. *Comfort from the clearneſſe of our conſcience.*

In the meane while, thou ſayſt, I ſtand blemiſhed with an odious aſperſion; my name paſſes thorow many a foule mouth. Thou heareſt, my ſon, what ſome others ſay; but what

what doſt thou hear from the bird in thy boſome? If thy conſcience acquit thee, and pronounce thee guiltleſs, obdure thy forehead againſt all the ſpight of malice: What is ill fame, but a little corrupted, unſavoury breath? Do but turn away thine ear, that thou receive it not, and what art thou the worſe? Oh thy weakneſs, if thou ſuffer thy ſelf to be blown over by the meer air of ſome putrified lungs, which if thou do but a little decline by ſhifting thy foot, will ſoon vaniſh.

Sect. 4. *Comfort from the improvement of reaſon.*

Thou art under ill tongues; This is an evill proper onely unto man; other creatures are no leſs ſubject to diſeaſe, to death, to outward violence then he; but none elſe can bee obnoxious to a detraction, ſith none other is capable of ſpeech, whereout a ſlander can bee formed; they have their ſeverall ſounds and notes of expreſſion,

preſſion, whereby they can ſignifie their diſlike and anger; but only man can cloath his angry thoughts with words of offence; ſo as that faculty which was given him for an advantage, is depraved to a further miſchiefe; But the ſame liberall hand of his Creator hath alſo indued him with a property of reaſon, which as it ought to direct his language to others, ſo alſo to teach him how to make uſe of others language to him; and where he finds it wrongfull, either to convince it by a juſt Apology, or to contemne it; If therefore thou underſtandeſt thy ſelfe to lye under an unjuſt obloquie, have ſo much of the man in thee, as either to confute or deſpiſe it.

Sect. 9. *Comfort from the cauſe of our ſuffering.*

Thou art ſhamefully traduced; I could pity thy ſuffering, but withall give mee leave to enquire not ſo much what thou ſuffereſt, as for what; If for a good cauſe, I ſhall turne my

my pitty into envy: Truth it selfe told thee, thou art in the way to blessednesse: Who can pitty thee for that wherein thou hast cause to rejoyce? *Blessed are ye when men revile you, and persecute you, and shall say all manner of evill against you falsly, for my sake: Rejoyce, and bee exceeding glad; for great is your reward in heaven.* Mat. 5. 11.

Yea, rather pluck up thy spirits, and take up the resolution of holy *Job*; *If mine adversary had written a booke against me, surely I would take it upon my shoulders, and bind it as a crown to me*: Iob 31. 35, 36.

And say with the gracious King of *Israel*, *I will be yet more vile for the Lord.* 2 Sam. 6. 22.

Thou art reproached by lewd men: Thanke thine own vertue that thou art envied; wert thou so bad as thy detractors, thou shouldst sit quiet enough. *If ye were of the world,* saith our Saviour, *the world would love his own; but because ye* Ioh. 15. 19

Sect. 6. *Comforts from our envied vertue.*

ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Whiles the Moon sits, no dogs bark at her; it is her shining that opens their mouth: Wert thou either obscure or wicked, thou mightst be safe; but if thou wilt needs be eminently good, look for the lashes of ill tongues: 1 Pet. 4. 4. *They think it strange that yee run not with them into the same excess of riot, speaking evill of you,* saith the prime Apostle. It was not without reason that the great Musitian in the story struck his Scholar, because hee saw the multitude applaud his skill; as well knowing that had hee been true to his Art, those mis-judging eares could not have approved him: What more excellent instruments had God ever in his Church than the blessed Apostles, and what acceptation found they on the earth? *Being defamed*

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we intreat; we are made as the filth of the world, and are the off-scouring of all things unto this day: Wee are made a Spectacle to the World, to Angels, and to men. Complaine if thou canst of a worse condition than these great Ambassadors of the high God; otherwise, resolve with the chosen vessell, to pass chearfully through honour, and dishonour, through evill report and good report, toward the goale of immortality. 1 Cor. 4. 13. 1 Cor. 4. 9.

Thou art disgraced through scandalous reports. It is not meere aire that wee live by; How many hast thou known that have blowne over a just infamy with a careless neglect? Pleasing themselves to thinke that they have thriven even under curses, and shall their guiltinesse bee entertained with more courage than thine innocence? Let those whose heart is as foule as their name, bee troubled with deserved censures; Sect. 7. *Comfort from others slighting of reproaches.*

sures do not thou give so much way to malice, as to yeeld any regard to her mis-raised suggestions; thou canst not devise how more to vexe a detractor, than by contempt; thus thou shalt force spight, as that wise heathen truly said, to drink off the greatest part of her owne poyson.

Sect. 8. *Comfort from the narrow bounds of infamy.*

Thou art disgraced with an ill fame: What a poore matter is this? How farre dost thou think that sound reacheth? Perhaps to the next Village, perhaps further, to the whole Shire wherein thou dwellest; it is like the next County never heard of thy name; and if thou look yet further off; assoone maist thou be talkt of amongst the Antipodes, as in the neighbouring region: and what a small spot of earth is this to which thy shame is confined; Didst thou know the vast extent of this great world, thou wouldst easily see into how narrow

narrow a corner our either glory or dishonour can be pent up: and shouldst confess how little reason wee can have to affect the one, or bee disheartned with the other.

Sect. 9. *Comfort from the short life of slander.*

Thou art wronged with an unjust disgrace; have patience a while; slanders are not long liv'd: Truth is the child of time; ere long she shall appeare and vindicate thee. Wait upon the God of truth, who shall cause *thy light to break forth as the morning; and thine health to spring forth speedily*: But if otherwise, what speakest thou of his name, which as it is locall, so it is momentany, soone passed over in silence, and oblivion; There is a shame, my son, which is worthy of thy feare; which is both Universall, before the face of all the world of Angels, and men, and beyond the reach of time, eternall; fear this, and contemne the other; On the contrary, if

Isa 58,8.

fame should befriend thee so much, as to straine her cheeks in sounding thy praises, and should cry thee up for vertuous, and eminent every way; Eccl. 9. 1. *Alas, how few shall heare her, and how soon is that noise stilled, and forgotten?* Shortly then, let it be thy maine care to demeane thy self holily and conscionably before God and men; leave the rest upon God, who shall be sure to make his word good. In spight of men and devils. Pro. 10. 7. *The memory of the just shall be blessed, but the name of the wicked shall rot.*

Comforts against publique Calamities.

Sect. 1. *Comfort from the inevitable necessity of changes, and Gods overruling them.*

THou art afflicted with the publique calamities; so it becomes thee as a good man, a good Christian, a good Patriot. We are not entire peeces, but are all limbs of a commu-

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nity both of Church and Kingdome; whiles the whole body suffers, how can wee bee free? This should be no news to us; what earthly Kingdom or state hath ever enjoyed a constant felicity? These publique bodies, like as single persons, have their birth, their vigour, their declinations: Even the white marble of that famous Embleme, and Type of Gods Church, after not many centuries of yeares felt the dint of time, and mouldred to nothing; It is as much as those heavenly bodies above can do, to avoid change: well might wee bee distracted with these troubles, my son, if we did not well know whence they come, even from a most wise, holy, powerfull, just providence: He that sits in heaven orders these earthly affairs according to the eternall counsell of his will: It is that Almighty hand that holds the sterne of this tossed

vessell, and steeres it in that course which he knowes best: it is not for us that are passengers to meddle with the Card or compass: Let that all-skillfull Pilot alone with his owne worke; he knows every rocke and shelf that may endanger it, and can cut the proudest billow that threatens it, with ease: *It is the Lord, let him do what seemeth him good.*

1 Sam. 3. 18.

Sect. 2. *The sense and sympathy of common evils.*

Were there no other respects then personal, I cannot blame thee if thy feares strive with thy griefe for the publike evils: every mans interest is involved in the common: And if the ship sinke, what will become of the Passengers? But withall, there is a kind of inbred sympathy in every good heart, which gives us a share in all others miseries, and affects us more deeply for them then for our own. Old indulgent *Eli* loved his sonnes too well, and was therfore no doubt very

very ſenſible of their death; yet that part of the news paſſed over with ſome, not mortall, paſſion: But when hee heard of the Ark of God taken, now his necke and his heart were broken together: and his religious daughter in law, though ſhe were delivered upon this report, of a ſon, yet ſhe died in travell of that heavy newes, and could live onely to ſay, *Ichabod, The glory is departed from Iſrael, for the Arke of God is taken*: diſregarding her new ſonne, when ſhe heard of the loſs of her people, and of her God. How many Pagans have we read of, that have died reſolutely for their Countrey, chearfully ſacrificing themſelves to the Publike? How many that would die with their Countrey, hating to thinke of over-living the common ruine? How many that have profeſſed a ſcorn to bee beholden for

1 Sam. 4. 17, 18.

1 Sam. 4. 21, 22.

their lives to their peoples murtherer? We shall soon extinguish both grace and nature, as quit this compassionate sense of the common calamities.

Sect. 3. *Comfort from the sure protection of the Almighty.*

Thou grievest for the publike distempers: Mourn not as one without faith: Be sure, *He that keepeth Israel, will neither slumber nor sleep.* Wherefore was the holy Tabernacle overspread with a strong Tent of skinnes, but to figure out unto us Gods Church sheltred under a sure protection? He that was so curious of the custody of his materiall Temple, by night as well as by day, that a sleeping Levite might not escape beating, and burning of garments; how carefull doe we think hee will ever bee of his spirituall and living house? How unmeet Judges are wee of his holy proceedings? We are ready to measure his love still by an outward prosperity, then which nothing can bee

Exod. 25. 7.

more

more uncertain: The Almighty goes by other rules, such as are most consonant to his infinite justice and mercy. I am abashed to heare a Pagan, though no vulgar one, say, Whatsoever is brought to pass, a wise man thinks ought to bee so done; neither goes about to rebuke nature, but findes it best to suffer what hee cannot alter. And shall we Christians repine at those seemingly harsh events, which we see fall out in Gods Church, whiles wee are ignorant of his designes? and bee ready to blesse a thriving prophaneness? Look abroad upon the ancient lot of Gods inheritance, and their corrivals in glory; thou shalt see the Family of *Esau* flourishing and renowned, yeelding besides Dukes, eight Kings of his line, whiles poore *Israel* was toyling and sweating in the Egyptian furnaces; yet wee know the word to

Senec. Epist. 107.

stand inviolable; *The elder shall serve the younger*, and *Jacob have I loved, Esau have I hated*: what if that great and wise God (who workes oftimes by contraries, and brings light out of darkneſs) have purpoſed to fetch honour and happineſs to his Church out of this ſad affliction? Metals are never ſo bright as when they are ſcoured; Perfumes and ſpices never ſo redolent, as when they have felt the fire, and the peſtle. Wilt thou not give the Phyſitian leave to make uſe of his Mithridate, becauſe there are vipers in the compoſition? how unworthy art thou of health, if thou wilt not truſt the fidelity and skill of the Artiſt in mixing ſo wholſom a Cordial?

Sect. 4. *Conſideration of the juſtice of Gods proceedings.*

Thou art troubled with the publike miſeries: Take heed that thy griefe bee cleare of all impiety. Wouldſt thou not have God to bee juſt, that is, himſelfe?

himselfe? Wouldst thou not allow it an act of his justice to punish sinnes? Canst thou deny that our sins have reacht up to heaven, and called for judgement? *Why is the living man sorrowfull? man suffereth for his sinnes.* Lam. 3.39. I read of a devout man that was instant with God in his prayers for a Nation not far off, and was answered, Suffer the proud to be humbled: Whether wee will suffer it or no, the just God wil humble the proud, and punish the sinnefull. The wonderful patience, and infinite justice of the Almighty, hath set a stint to the wickednesse of every people; *The iniquity of the Amorites is not yet full,* saith God to *Abraham*; Gen 15.16 when the measure is once made up, it is time for God to strike; wee shall then complain in vain, and too late. Wouldst thou know then what is to be done for the preventing of a destructive vengeance?

ance? There is no way under heaven, but this, to break off our sinnes by a seasonable and serious repentance: by the united forces of our holy resolutions, & endeavours, to make an head against the over-bearing wickednes of the time; & not to suffer it to fill up towards the brim of that fatall Ephah; till which time the long-suffering God onely threatens and corrects a people; but then he plagues them, and stands upon the necessity of his inviolable justice: *Shall I not visit for these things, saith the Lord? and shall not my soul be avenged on such a Nation as this?* Jer. 5. 9.

Sect. 4. *The remedy our particular repentance.*

Thou mournest for the common sufferings: thou dost well; our teares can never bee better bestowed. But the while is not thine hand in them? have not thy sinnes helped to make up this irritating heap? hast not thou cast in thy symbole into the common shot?

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May not the times justly challenge thee in part, as accessary to their misery? Begin at home, my sonne, if thou wilt well to the publike, and make thine owne peace with thy God for thy particular offences. Renew thy Covenant with God of a more holy and strict obedience; and then poure out thy prayers and teares for an universall mercy: so shalt thou not onely pull away one brand from this consuming fire, but help effectually to quench the common conflagration.

Sect. 6. *The unspeakable miseries of a civil war.*

Thy heart bleeds to see the wofull vastation of civill discord; and the deadly fury of home-bred enemies. Certainly there is nothing under heaven more gastly and dreadfull then the face of an intestine war; nothing that doth so nearly resemble hell: Woe is me, here is altogether killing, and dying, and torturing, and burning

burning, and ſhrieks, and cries, and ejulations, and fearfull ſounds, and furious violences, and whatſoever may either cauſe or increaſe horrour: the preſent calamity oppreſſes one, another fear: one is quivering in death, another trembles to expect it: One begges for life, another will ſel it dearer: here one would refcue one life, and loſeth two; there another would hide himſelfe, where hee findes a mercileſs death: here lies one bleeding, and groaning, and gaſping, parting with his ſoule in extremity of anguiſh; there another of ſtronger ſpirits, kils, and dies at once: here one wrings her hands, and teares her haire, and ſeeks for ſome inſtrument of a ſelf-inflicted death, rather then yeeld her chaſte body to the luſt of a bloody raviſher; there another clings inſeparably to a deare husband, and will rather take

part

part of the murtherers ſword, then let go her laſt embraces: here one tortured for the diſcovery of hid treaſure, there another dying upon the racke out of jealouſie. Oh that one man, one Chriſtian, ſhould be ſo bloodily cruel to another! Oh that hee who beares the image of the mercifull God, ſhould thus turn fiend to his own fleſh and blood! Theſe are terrible things, my ſonne, and worthy of our bitterest lamentations, and juſt feares. I love the ſpeculation of *Seneca's* reſolutely-wiſe man, that could look upon the glittering ſword of an executioner with erected and undazeled eyes, that makes it no matter of difference whether his ſoule paſs out at his mouth, or at his throat; but I ſhould more admire the practice; whiles we carry this clay about us, nature cannot but in the holieſt men ſhrink in at the ſight and ſenſe of

Sen. Ep. 76.

of these tyrannous and tragical acts of death: Yet even these are the due revenges of the Almighties punitive justice, so provoked by our sinnes, as that it may not take up with an easier judgement: Dost thou not see it ordinary with our Physitians, when they find the body highly distempered, and the bloud foule, and enflamed, to order the opening of a veine, and the drawing out of so many ounces, as may leave the rest meet for correction? Why art thou over-troubled to see the great Physitian of the world take this course with sinnefull mankinde? Certainly, had not this great Body, by mis-dieting and wilfull disorder, contracted these spirituall diseases under which wee languish; had it not impured the blood that runs in these common veines, with riot, and surfets, we had never been so miserable, as to see these torrents

of

of Christian blood running down our chanels. Now yet as it is, could wee bewaile and abandon our former wickednes, wee might live in hope, that at the last this deadly issue might stop, and drie up; and that there might bee yet left a possibility of a blessed recovery.

Sect. 7. *The wofull miseries of Pestilence, aland by consideration of the hand that smites us.*

Thou art confounded with griefe, to see the pestilence raging in our streets; in so frequent a mortality as breeds a question concerning the number of the living, and the dead: That which is wont to abate other miseries, heightens this, The company of participants. It was certainly a very hard, and sad option that God gave to King *David*, after his sinne of numbring the people; *Chuse thee whether seven yeers famine shall come unto thee in thy land, or three moneths flight before thine enemies, or three daies pestilence.* Wee may believe

2 Sam. 24. 13.

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the good King, when we heare him say, *I am in a great ſtrait*: Doubtleſs ſo he was: but his wiſe reſolutions have ſoone brought him out: *Let us fall now into the hand of the Lord, (for his mercies are great;) and let me not fall into the hand of man.* Hee that was to ſend theſe evils, knew their value, and the difference of their malignity: yet he oppoſes three daies peſtilence, to ſeven yeers famine, and three moneths vanquiſhment: ſo much odds he knew there was betwixt the dull activity of man, and the quicke diſpatch of an Angel. It was a favour that the Angel of death, who in *one night deſtroyed an hundred fourſcore and five thouſand Aſſyrians*, ſhould in three daies cut off but *ſeventy thouſand* Iſraelites; It was a great mercy that it was no worſe: Wee read of one (City ſhall I call it, or Region, of *Cayre*) wherein

2 Kin. 19. 35.

eighteen

eighteen hundred thousand were swept away in one yeers pestilence; enow, one would think to have peopled the whole earth: and in our owne Chronicles of so generall a mortality, that the living were hardly sufficient to bury the dead. These are dreadfull demonstrations of Gods heavy displeasure; but yet there is this alleviation of our misery, that wee suffer more immediately from an holy, just, mercifull God; The Kingly Prophet had never made that distinction in his woefull choice, if hee had not knowne a notable difference betwixt the sword of an Angell, and an enemy, betwixt Gods more direct and immediate infliction, and that which is derived to us through the malice of men: It was but a poore consolation that is given by a victorious enemy, to dying *Lausus* in the Poet; *Comfort thy selfe in thy death with*

with this; that thou fallest by the hand of great Æneas: but surely, we have just reason to raise comfort to our soules, when the paines of a pestilentiall death compass us about, from the thought and intuition of that holy and gracious hand, under which wee suffer; so as wee can say with good *Eli*, *It is the Lord.* It is not amisse that wee call those markes of deadly infection, *Gods Tokens*, such sure they are; and ought therefore to call up our eyes and hearts to that Almighty power that sends them, with the faithfull resolution of holy *Job*, *Though thou kill me, yet will I trust in thee.* It is none of the least miseries of contagious sickness, that it barres us from the comfortable society and attendance of friends, or, if otherwise, repaies their love and kinde visitation with death: Be not dismaid my son, with this sad solitude; thou hast

haſt company with thee whom none infection can indanger, or exclude; there is an inviſible friend that will bee ſure to ſtick by thee ſo much more cloſely, by how much thou art more avoided by neighbours, and will make all thy bed in thy ſickneſs, and ſupply thee with thoſe cordials which thou ſhouldſt in vaine expect from earthly viſitants: Indeed, juſtly do we ſtile this, *The ſickneſſe*, eminently grievous both for the deadlineſs, and generality of the diſperſion; yet there is a remedy that can both cure and confine it; Let but every man looke well to the plague of his own heart, and the land is healed: Can we with *David*, but ſee the Angel that ſmites us, and erect an Altar; and offer to God the ſacrifices of our prayers, penitence, obedience; wee ſhall hear him ſay, *It is enough:* The time was, (and that time may

2 Sam. 24. 16.

may not be forgotten) when in the daies of our late Soveraign, our Mother City was almost desolated with this mortall infection, *When thousands fell at our side, and ten thousands at our right hand*; upon the publike humiliation of our soules, the mercy of the Almighty was pleased to command that raging disease in the height of its fury (like some head-strong horse in the midst of his career) to stop on the sudden, and to leave us at once (ere wee could think of it) both safe and healthfull: *This was the Lords doing, and it was marvelous in our eyes: Behold, the Lords hand is not shortned that it cannot save, neither his eare heavy that it cannot hear*; The same mercy is everlasting, the same remedy certain; be we but penitent, and we cannot be miserable.

Psal. 91. 7.

Isa. 59. 1.

Comforts

Comfort against loss of Friends.

Sect. 1. *The true value of a Friend, and the fault of over-prizing him.*

THou hast lost thy Friend; The sorrow is just; the earth hath nothing more precious than that which thou hast parted with: For what is a friend, but a mans selfe in another skin, a soule divided into two bodies, both which are animated by the same spirit: It is somewhat worse with thee therefore, than with a palsied man, whose one halfe is stricken with a dead kind of numnesse, he hath lost but the use of one side of his body, thou the one halfe of thy soul. Or may I not with better warrant say that a true friend hath, as it were, two soules in one body, his owne, and his friends? Sure I am, so it was with *Jonathan* and *David*, *The soule of Jonathan was knit* 1 Sam. 18. 1.

with

with the ſoule of David, and Jonathan loved him as his owne ſoule? Still the more goodneſs, the ſtronger union: Meere nature can never bee ſo faſt a cement of ſoules, as grace; for here the union is wrought by a better ſpirit then our owne, even that bleſſed ſpirit who ſtiles himſelfe by the name of
1 Jo. 4. 16. *Love*; By how much greater thine affection was, ſo much heavyer is thy loſs. But let me tell thee, I feare thou art too much acceſſary to thine owne affliction; Didſt thou look for this loſſe? Did thy heart ſay, What if we ſhould part? Didſt thou not over-enjoy this bleſſing whileſt thou hadſt it? Surely, theſe are no ſmall diſadvantages; as every other evill, ſo this eſpecially is aggravated by our unexpectation; neither hadſt thou been ſo oppreſſed with this ſorrow, if thou hadſt fore-ſeen it, and met it on the way: It is our

weak

weak inconsideration, if wee do so welcome these earthly comforts, not as guests, but as inmates; and as some that are importunately hospitable, so entertaine our friends, that we cannot abide to give them leave to depart: Whereas we ought, according to the wise advice of our *Seneca*, (not much abluding from the counsel of that blessed Apostle with whom he is said to have interchanged Letters) so to possess them, as those that make account to forgo them; and so forgo them, as if wee possessed them still. Sen. Ep. 63. 1 Cor. 7. 30, 31.

Thou art grieved for the loss of a dear friend: Take heed lest thy love had too much of the man, and too little of God: All blessings, as they come downe from the Father of mercies, so should be enjoyed in him: and if wee enjoy them as in themselves, our love begins to degenerate into carnal. Sect. 2. *The true ground of an undefi-sible enjoying of our friends.*

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It is a sure rule, that all love that depends upon a thing affected, when that thing ceaseth, then the love ceaseth; as hee that loves a face onely for beauty, when that beauty is defaced by deformity, presently cooles in his affection: he that respects a man for his bounty onely, disregards him when he sees him impoverished. Didst thou value thy friend onely for his wit, for his ready complyances, for his kind offices; all these are now lost, and thy love with them: but if thou didst affect him for eminence of grace, for the sake of that God that dwelt in him; now thy love is not, cannot be lost, because thou still enjoyest that God in whom thou lovedst him. Comfort thy selfe therefore in that God, in whom hee was thine, and yeeld him chearefully into those hands that lent him thee.

Sect. 2. Thou hast lost a true friend: that

That Jewell was worthy to be so much more precious, by how much more rare it is. The world affords friends enow, such as they are; Friends of the purple, as *Tertullian* calls them; friends of the basket, as the Poet; such as love thy loaves and fishes, and thee for them: *Wealth makes many friends*, saith the Wise man: but where is the man that loves thee for thy selfe? that loves thy vertue, and thee for it, devested of all by-respects? Whiles there is honey in thy gally-pot, the wasps and flies will be buzzing about it; but which of them cares to light upon an empty vessel? Was hee so much thine, that hee would not bee set off by thine adversity? Did he honour thee when thou wert despised of the world? Did hee follow thee with applause whiles thou wert hooted at by the multitude? Would hee have

The rarity, and trial of true friends.

Pro. 14.20. Pro. 19.4.

owned thee if hee had found thee ſtripped and wounded in the wilderneſſe? Such a friend is worthy of thy teares: But take heed thy love prove not envious: If thy God hath thought him fitter for the ſociety of Saints and Angels, doſt thou repine at his happineſſe? Thou haſt loſt his preſence; he is advanced to the beatificall preſence of the King of glory: Whether is thy loſſe, or his gain the greater?

Sect. 4. *It is but a parting, not a loſſe.*

Thou haſt loſt thy friend: ſay rather, thou haſt parted with him. That is properly loſt, which is paſt all recovery which wee are out of hope to ſee any more: It is not ſo with this friend thou mourneſt for, Hee is but gone home a little before thee; thou art following him; you two ſhall meet in your Fathers houſe, and enjoy each other more happily then you could have done here below. How juſt is that

charge

charge of the blessed Apostle, that *Wee should not mourne as men without hope for those that do but sleep in Jesus?* Did wee think their soules vanisht into air, (as that Heathen Poet profanely expresseth it) and their bodies resolved into dust, without all possibility of reparation, wee might well cry out our eyes for the utter extinction of those wee loved: but if *they do* but *sleep, they shall doe well.* Why are we impatient for their silent reposall in the bed of their grave, when wee are assured of their awaking to glory?

1 Thes. 4. 13, 14.

Ioh. 11. 12.

Thou hast lost a deare wife, *the wife of thy youth, the desire of thine eyes:* Did yee not take one another upon the termes of redelivery when yee should be called for? Were you not in your very knitting put in minde of your dissolution? *Till death us depart.* Was she vertuous? knowest thou not that

Sect. 5. *The loss of a vertuous wife, mitigated.*

Pro. 5. 18.

Isa. 54. 6.

Eze. 24. 16.

there was a Pre-contract betwixt thy Saviour, and her ſoule, ere thou couldſt lay any claim to her body? And canſt thou now grudge his juſt challenge of his owne? Wilt thou not allow him to call for a conſummation of that happy match? Didſt thou ſo overlove her outſide, that thou wouldſt not have her ſoul glorious: If thou lovedſt her not as a man, but as a Chriſtian, envie her not to that better Husband above, who gives her no leſs dowry then immortality.

Sect. 6. *The mitigation of the loſs of a dear and hopeful ſon.*

Thy ſon is dead: what marvell is it, that a mortall Father hath begot a mortall Sonne? Marvell rather, that thy ſelfe hath lived to have or to loſe a ſon: We lie open to ſo many deaths, that our very ſubſiſtance is almoſt miraculous. Thou haſt loſt a piece of thy fleſh: for what are our children, but as colonies deduced from

from our owne flesh? yea rather, our selves made up in other models. This loss cannot but go neer thee: But tell me, What was the disposition of the son thou mournest for? If he were graceless and debauched, as thy shame, so thy sorrow should die with him: set the hopes thou mightst have had of his reclaiming, against the feares of his continuing, and increasing wickednesse, and thou couldst have made no other present account but of dishonour, and discomfort: If it bee sad that he is taken away in his wildnesse; it had been more heavy, that hee would have added to the heap of his sin, and therein to his torments. If hee were gracious, hee had a better Father then thy selfe, whose interest was more in him then thine: and if that heavenly Father have thought good to preferre him to a crowne of immortall

glory, why ſhouldſt thou bee afflicted with his advancement? Why ſhouldſt thou not rather rejoyce that thy loines have helped to furniſh heaven with a Saint? Were it put to thy choice that thy ſon might bee called off from his bleſſed reſt, and returned to his former earthly relations; couldſt thou be ſo injurious in thy ſelf-love, as to wiſh the miſery of ſo diſadvantagious a change to that ſoul, which, as it was never of thy production, ſo it were pitty it ſhould bee at thy diſpoſing? Rather labour to have thine owne ſoule ſo diſpoſed, that it may be ready to follow him into thoſe bleſſed manſions, and that it may love and long for heaven ſo much more, for that one peice of thee is there before-hand.

Comforts

Comforts against Poverty, and loss of our estate.

Sect. 1. *The fickle nature of those earthly goods.*

THou art driven into want, and that which is worse, out of abundance. Those evils that we have bin inured to as being bred up with us from our cradle, are grown so familiar, that wee are little moved with their presence: but those into which we fall suddenly, out of an outward felicity of estate, are ready to overwhelme us. Let thy care bee, not to want those better riches, which shall make thy soul happy, and thou shalt not bee too much troubled with the loss of this trivial, and perishing stuffe: Had these beene true goods, they could not have been lost: for that good that is apt capable of loss, as it is unsatisfying in the time of an imperfect and unsure fruition, so in the losing it turns evill. Didst thou

not know that *riches have wings*? and what use is there of wings, if not to flie? If another mans violence shall clip those wings, even this very clipping is their flight. Set thy heart upon that excellent and precious wealth which can never bee taken from thee, which shall never leave thee, nor thou it, thou shalt easily slight these poore losses. As these were not goods, so they were not thine: Here thou foundst them, and here thou leavest them: What hadst thou but their use? Neither can they bee otherwise thine heires whom thou leavest behind thee. I am ashamed to hear the Heathen Philosopher say, All that is mine I carry about me; when many of us Christians are ready to hug those things as most ours, which are without our selves. It was an unanswerable question which God moves to the rich

Pro. 23. 5.

1 Tim. 6. 7.

rich man in the Parable, upon the parting with his ſoule: *Then, whoſe ſhall theſe things bee which thou haſt provided?* perhaps a ſtrangers, perhaps (as in caſe of undiſpoſed Lands) the occupants, perhaps a falſe Executors, perhaps an enemies. Call that thine, that thou ſhalt bee ſure to carry away with thee; that ſhall either accompany thy ſoule in its laſt paſſage, or follow it: ſuch ſhall bee thy holy graces, thy charitable workes, thy vertuous actions, thine heavenly diſpoſitions: Lo, theſe are the treaſures which thou ſhalt *lay up for thy ſelfe in heaven, where neither moth nor ruſt doth corrupt; where theevs do not breake thorow nor ſteal.* Luk. 12. 20. Mat. 6. 19.

Thou haſt loſt thy goods: May I not rather ſay, Thou haſt reſtored them? He parted with more then thou, that ſaid, *The Lord hath given, and the Lord hath taken:* Loe, whether it Sect. 2. *Conſideration that they are not ours, but lent us.* Job 1.

were by way of patrimony, or by way of providence and industry, the Lord gave it; and whether it were by the hands of Chaldeans, or Sabeans, the Lord hath taken it: the Lord is in both; hee did but give and take his owne. Is it not just so with thee? What reason hast thou then to complaine? Or may I not yet rather say, It was not given, but lent thee for a while, till it were called for? and dost thou grudge to restore what thou borrowedst? Nay, (that thou maiest have yet lesse claime to this pelfe) was it not only left in thy hand by the owner to employ for his use, till hee should re-demand it with the increase? What is it to thee, but to improve, and to account for? If others have taken off thy charge: whiles they have spoiled, they have eased thee.

Sect. 3. *That the right valuation of riches is in the minde.*

Thy wealth is gone: Hast thou necessaries left? Be thankfull

full for what thou haſt, forget what thou hadſt: Hadſt thou had more, thou couldſt have made uſe of no more then Nature cals for; the reſt could but have lien by thee, for ſight, for readineſs of employment: Do but forbear the thought of ſuperfluities, and what art thou the worſe? Perhaps thy fare is courſer, thy diſhes fewer, thy utenſils meaner, thy clothes homelier, thy traine ſhorter; what of this? how is thy mind affected? Contentment ſtands not in quantities, nor in qualities but in the inward diſpoſition of the heart, that alone can multiply numbers, and raiſe prices; that alone can turne honeſt friezes into rich velvets, pulſe into delicates, and can make one attendant many Officers: Wiſe *Seneca* tels thee truly, that the true mold of wealth is our body, as the Laſt is of the ſhoo; if the ſhooe bee too big for the foot, it

Sen. Ep. 107.

it is but troubleſome, and uſeleſs; and how poor an anſwer would it bee of the Cordwainer to ſay, that hee had leather good ſtore; It is fitneſs which is to bee regarded here, not largeneſſe; neither is this any other then the charge of the bleſſed Apoſtle, *Having food and raiment, let us bee therewith content*; And if we have no more, we ſhall be but as we were, as we ſhall be, *For wee brought nothing into the world, neither ſhall we carry any thing out.*

1 Tim. 6. 8.

1 Tim. 6. 7.

Sect. 4. *It may be good for us to be held ſhort.*

Thou haſt parted with thy wealth, perhaps for thine own good; how many have wee knowne that have beene cumbred with plenty, like as the Oſtrich, or Buſtard with bulke of body, ſo as they could not raiſe their thoughts to ſpirituall things; who when their weight hath beene taken off, have mounted nimbly towards their heaven? How many have

have wee known that had loſt their lives, if (with the Philoſopher) they had not foregone their gold? Yea, how many that had loſt their precious ſoules? The whole veſſell had ſunke in this boiſterous Sea, if the luggage of this earthly fraight had not been caſt overboord; And why art thou ſo troub'ed to loſe that which might have undone thee in the keeping?

Sect. 5. *The danger of abundance.*

Thou hadſt wealth; Haſt thou not parted with that for which many a man hath been the worſe? worſe both in body and ſoule: and by which never any ſoule was better: Have we not ſeen many good corne fields marred with rankneſs? have we not ſeen many a good bough ſplit with the weight of too much fruit? whereas thoſe fields, had they been either thinner ſowne, or ſeaſonably eaten down, had yeelded a faire crop; and thoſe boughs had

had they been but moderately laden, had out-lived many Autumns: Dost thou not hear thy Saviour say, *How hardly shall they that have riches enter into the Kingdome of God?* Art thou troubled that there is a rub removed out of thy way to happinesse? That the bunch of the Camell is taken off, if yet thou maist passe through the eye of the needle?

Mark 10. 23.

Sect. 6. *The cares that attend wealth.*

Thou hadst riches? But hast thou not cares to boot? Surely, else thou hast fared better than all thy neighbours? No body but thy selfe could ever handle these roses without pricking his fingers: Hee was famous amongst the Jewish Doctors, whose rule it was, *Hee that multiplies riches, multiplies cares:* and our blessed Saviour hath coupled these two together, *The cares of the world, and the deceitfulnesse of riches;* Wee have heard of one who was glad to be rid of his lately found

Rab. Gamaliel.

Mar. 4. 19.

found bag, that he might sleep, and sing again: He was noted and envied at *Rome* for his wealth, which could experimentally say, The poore man laughs more often, and more more heartily then the rich; and tels us, That outward felicity is an unquiet thing, never ceasing to vex it selfe: Thy sides are now rid of these thornes, why dost thou grumble at thine own ease. Sen. ep. 80. Epist. 36.

Thou lately possessedst great riches; yea, maist thou not rather say, thou wert possessed of them? That wise Roman truly observed that many a one hath wealth, as wee are wont to say, a man hath taken an ague, when indeed the ague hath taken him, and holds him in a painefull manner: The truth is, many a mans wealth is his Master, and keepes him under hard conditions, not allowing him sufficient diet, not competent rest, not any recreation; Sect. 7. *The impiti-ousness of ill used wealth.* Ep. 109.

ation; If thou wert thus a drudge to thine estate, thou art now thine owne man; enjoy thy liberty, and together with thy patience, be thankfull.

Sect. 8. *Consideration of the causes and meanes of impoverishing us.*

Thou art very poore; who made thee so? If thine owne negligence, lasinesse, improvidence, unthriftinesse, rash ingagements; thou hadst reason to beare that burthen which thou hast pull'd upon thine own shoulders: and if thou be forced to make many hard faces under the load, yet since thy owne will hath brought upon thee this necessity, even the necessity should move thy will to trudge away as lightly, and as fast as thou maist with that pressing weight: If the meer oppression and injury of others, thou shalt the more comfortably runne away with this cross, because thine owne hand hath not been guilty of imposing it; how easie is it for thee here, to see Gods hand cha-

chastising thee by another mans sinne? and more to bee grieved at the sinne of that others wrong, then at thine owne smart; How sad a thing is it for any good soule to see brethren a prey to each other? that neighbours should be like the reed and the brake set neer together, whereof the one starves the other? that we should have daily occasion to renue that wofull comparison of our *Bromiard*, betwixt the friends and enemies of Christ; That Jewes do not suffer beggers, that Christians make beggers? In the meane time, if God think fit to send poverty to thy door upon the message of men, bid it welcome for the sake of him that sent it, and entertain it not grudgingly for its own sake; as that, which if it be well used, will repay thee with many blessings; the blessings of quiet rest, safe security, humble patience, contented humi-

Brom. v. Eleemosyna.

humility, contemptuous valuation of these earthly things; all which had balked thy house in a prosperous condition.

Sect. 9. *The examples of those who have affected poverty.*

Thou art stripped of thy former conveniences for diet, for lodging, for attendance. How many have purposely affected to do that out of choice, which is befaln thee upon need, some out of the grounds of Philosophy, others of Religion? *Attalus* the Philosopher might have lien soft, yet hee cals for, and praises the Bed and pillow that will not yeeld to his body: And *Neroes* great and rich Master brags of his usuall dining without a Table; what should I tell then of the Pharisees uneasie couches, and penall garments; of the Mats of the elect Manichees; of the austere usages of the ancient Eremiticall Christians; their rigorous abstinences, their affamishing meales, their nightly watchings, their cold groundlyings,

Sen. Epi. 108.

Epist. 83.

lyings, their ſharp diſciplines? Thou art in eaſe, and delicacy, in compariſon of theſe men, who voluntarily impoſed upon themſelves theſe hardneſſes, which thou wouldeſt bee loath to undergo from others cruelty: It was a ſtrange word of *Epicurus* the Philoſopher, not favouring of more contentment, then preſumption; give us but water, give us but barley meale, and we ſhall vie with *Jupiter* himſelfe for happineſs; and if this Ethnick, who was in an ill name for affectation of pleaſure, could reſt ſo well pleaſed with a poore meſſe of water-gruell; what a ſhame were it for us Chriſtians not to bee well apaid with a much larger (though but homely) proviſion?

Epic. in Ep. Sen. 110.

Comforts against Imprisonment.

Sect. 1. *Consideration of the nature and power of true liberty.*

THou art restrained of thy Liberty. I cannot blame thee to bee sensible of the affliction. Liberty is wont to hold competition for dearnes, with life it selfe; yea, how many have lost their life to purchase their liberty? But take heed, lest thou be either mistaken, or guilty of thine owne complaint; for certainly, thou canst not bee bereaved of thy liberty, except thou wilt: Liberty is a priviledge of the will; will is a soveraigne power that is not subject to either restraint, or constraint: Hast thou therefore a freedom within, a full scope to thine owne thoughts? It is not the cooping up of these outward parts, that can make thee a Prisoner: Thou art not worthy of the name of a man, if thou

thou thinkeſt this body to bee thy ſelfe: and that is onely it which humane power can reach unto. Beſides, art thou a Chriſtian? then thou haſt learned to ſubmit thy will to Gods; Gods will is declared in his actions; for ſure what he doth, that he wils to doe. If his will bee then to have thee reſtrained, why ſhould it not be thine? and if it be thy will to keep in, what doſt thou complain of reſtraint?

Sect. 2. *The ſad objects of a free beholder.*

Thou art reſtrained; Is it ſuch a matter that thou art not ſuffered to rome abroad? How ill haſt thou ſpent thy time, if thou haſt not laid up matter both of employment and contentment in thine own boſom? And what ſuch goodly pleaſure were it for thee to looke over the world, and to behold thoſe objects which thine eie ſhall there meet withall; here men fighting, there women and children wailing; here plun-

plunders, there riots, here fields of blood, there Townes and Cities flaming; here some scuffling for Patrimonies, there others wrangling for Religion; here some famishing for want, there others abusing their fulnesse; here schismes and heresies, there rapines and sacriledges: What comfortable spectacles these are to attract, or please our eies! thy closeness frees thee from these sights; the very thought whereof is enough to make a man miserable: and instead of them presents thee onely with the face of thy Keeper, which custom and necessity hath acquitted from thy first horrour.

Sect 3. *Comfort from the invisible company that cannot be kept from us.*

Thou art shut up close within four wals, and all company is secluded from thee; Content thy selfe, my son, God and his Angels cannot bee kept out; thou hast better company in thy solitude, then thy liberty afforded

afforded thee: the jollity of thy freedom robb'd thee of the converſation of theſe ſpirituall companions, which onely can render thee happy: they which before were ſtrangers to thee, are now thy gueſts, yea, thy inmates, (if the fault bee not thine) to dwell with thee in that forced retiredneſs. What if the light bee ſhut out from thee? this cannot hinder thee from ſeeing the inviſible; *The darkneſſe hideth not from thee,* (ſaith the Pſalmiſt) *but the night ſhineth as the day; the darkneſſe and the light are both alike to thee.* Yea, I doubt not to ſay, God hath never been ſo cleerely ſeene as in the darkeſt dungeons; for the outward light of proſperity diſtracts our viſive beames, which are ſtrongly contracted in a deepe obſcurity: Hee muſt deſcend low, and bee compaſſed with darkneſs, that would ſee the glorious lights of heaven by day: Pſal. 139. 12.

day: They ever ſhine, but are not ſeen ſave in the night: May thine eies be bleſſed with this inviſible ſight, thou ſhalt not envie thoſe that glitter in Court, and that look daily upon the faces of Kings and Princes; yea, though they could ſee all that the Tempter repreſented to the view of our Saviour upon the higheſt Mountain, all the Kingdomes of the world, and the glory of them.

Sect. 4. *Comfort from the inward diſpoſition of the priſoner.*

Thou art forced to keepe cloſe; but with what diſpoſition both of minde and body? If thou hadſt an unquiet and burdened ſoule, it were not the open and free aire that could refreſh thee; and if thou have a clear and light heart, it is not a ſtrict cloſeneſs that can diſmay thee; thy thoughts can keep thee company, and chear up thy ſolitarineſs: If thou hadſt an unſound and painefull body; as, if thou wert laid up

of

of the gout, or some rupture, or luxation of some limbe, thou wouldst not complain to keep in; thy pain would make thee insensible of the trouble of thy confinement: but if God have favoured thee with health of body, how easily maiest thou digest an harmeless limitation of thy person? A wise man (as *Laurentius* the Presbyter observed wel) doth much while he rests; his motions are not so beneficial as his sitting still: So maiest thou bestow the houres of thy close retiredness, that thou maiest have cause to bless God for so happy an opportunity. How memorable an instance hath our age yeelded us, of an eminent Person, to whose encagement wee are beholden (besides many Philosophicall experiments) for that noble History of the World, which is now in our hands? The Court had his youthfull and freer times, the

Sir Walter Raleigh.

Tower his later age; the Tower reformed the Court in him, and produced those worthy monuments of art and industry, which we should have in vain expected from his freedom and jollity. It is observed, that shining wood, when it is kept within doores, loseth its light. It is otherwise with this and many other active wits, which had never shined so much, if not for their closeness.

Sect. 5. *Comfort from the willing choice of retiredness in some persons*

Thou art close shut up: I have seen Anachorites that have sued for this as a favour, which thou esteemest a punishment, and having obtained it, have placed merit in that wherein thou apprehendest misery; Yea, our History tels us of one, who when the Church, whereto his Cell was annexed, was on fire, would not come out, to live, but would die, and lie buried under the ashes of that roofe where

where his vow had fixed him. Suppose thou dost that out of the resolution of thine owne will, which thou dost out of anothers necessitating, and thou shalt sit downe contented with thy Lot.

Sect. 6. *comfort from the causes of imprisonment.*

Thou art imprisoned; Wise men are wont in all actions and events to enquire still into the causes: Wherefore dost thou suffer? Is it for thy fault? Make thou thy Goale Gods correction house for reforming of thy misdeeds: Remember and imitate *Manasses*, the evill son of a good Father, who upon true humiliation, by his just imprisonment, found an happy expiation of his horrible Idolatries, Murthers, Witchcrafts, whose bonds brought him home to God, and himselfe. Is it for Debt: Think not to pay those who have intrusted thee with a lingring durance, if therebee power in thine hand for a discharge;

there is fraud and injuſtice in this cloſeneſs; Feare thou a worſe priſon if thou wilt needs wilfully live and die in a juſt indebtment, when thou maieſt bee at once free, and honeſt: Stretch thine ability to the utmoſt, to ſatisfie others with thine owne impoveriſhing: But if the hand of God have humbled and diſabled thee, labour what thou canſt to make thy peace with thy Creditors: If they will needs bee cruel, look up with patience to the hand of that God who thinkes fit to afflict thee with their unreaſonableneſs; and make the ſame good uſe of thy ſufferings, which thou wouldſt doe from the immediate hand of thy Creator. If it be for a good cauſe, rejoyce in this tribulation, and bee holily proud and glad, with the bleſſed Apoſtles, that thou art *counted worthy to ſuffer ſhame and bonds for the name of the Lord Jeſus:*

Act. 5. 41.

Jesus: for every just cause is his; neither is he less a Martyr that suffers for his conscience in any of Gods Commandements, then he who suffers for matter of Faith and Religion. Remember that cordial word of thy Saviour, *Blessed are they that are persecuted for righteousnesse sake; for theirs is the Kingdome of Heaven.* In such a prison thou shalt bee sure to finde good company: there thou shalt finde *Joseph*, *Micaiah*, *Jeremiah*, *John Baptist*, *Peter*, *Paul* and *Silas*, and (what should I thinke of the poll?) all the holy Martyrs, and Confessors of Jesus Christ from the first plantation of the Gospel to this present day: repent thee if thou canst to beg thus matched, and choose rather to violate a good conscience, and bee free, then to keep it under a momentary restraint.

Sect. 7. *The good use of retiredness; and the partnership of the souls imprisonment.*

Thou art a Prisoner; make the best of thy condition; close air is warmer then open; and how ordinarily doe wee heare Birds sing sweeter notes in their cages, then they could do in the wood? It shall be thine own fault if thou be not bettered by thy retiredness. Thou art a prisoner; so is thy soul in thy body; there, not restrained onely, but fettered, yet complaines not of the straitnes of these clay wals, or the weight of these bonds, but patiently waites for an happy Goale-delivery: so do thou, attend with all long-suffering the good houre of the pleasure of thy God; thy period is set, not without a regard to thy good, yea, to thy best; Hee in whose hand are all times, shall finde and hath determined, a fit time to free both thy body from these outward prison-wals, and thy soule from this prison of thy body; and to re-

store

ſtore both body and ſoule *from the bondage of corruption to the glorious liberty of the ſons of God.* Rom. 8. 21.

Comforts againſt Baniſhment.

THou art baniſhed from thy Countrey: Beware leſt in thy complaining thou cenſure thy ſelfe; A wiſe mans Countrey is every where; what ſuch relation hath the place wherein thou wert born, to thy preſent being? What more then the time wherein thou wert borne? what reaſon haſt thou to bee more addicted to the Region wherein thou fell'ſt, then to the day of the week, or houre of the day in which thou ſalutedſt the light? What are times and places of our birth but unconcerning circumſtances? Where-ever thou

Sect. 1. *Comfort from the univerſality of a wiſe mans Countrey.*

thou fareſt well, thou maieſt either finde or make thy countrey; But thou ſaieſt, there is a certaine ſecret property in our native ſoile, that drawes our affection to it, and ties our hearts to it, not without a pleaſing kind of delight, whereof no reaſon can be yeelded; ſo as we affect the place, not becauſe it is better then others, but becauſe it is our owne; *Vlyſſes* doth no leſs value the rockie ſoile of his hard and barren *Ithaca*, then *Agamemnon* doth the noble wals of his rich and pleaſant *Mycena*: I grant this relation hath ſo powerfull an influence upon our hearts naturally, as is pretended; yet ſuch a one as is eaſily checked with a ſmall unkindneſs: How many have we known, who upon an actuall affront (not of the greateſt) have diverted their reſpects from their native Countrey, and out of a ſtrong alienation of

Sen. Ep. 66.

of minde have turned their love into hostility: We shall not need to seek far for Histories, our times and memories will furnish us too well: Doe wee not see those, who have sucked the brests of our common mother, upon a little dislike, to have spit in her face? Can wee not name our late home-bred compatriots, who upon the distelish of some displeasing Lawes, have flown off from their Countrey, and suborned Treasons, and incited Forrain Princes to our invasion? So as thou seest this naturall affection is not so ardent in many, but that it may bee quenched with a mean discontentment. If therefore there were no other ground of thine affliction, thy sorrow is not so deep rooted, but that it may be easily pulled up.

Sect. 2. Comfort from the benefit of self-conversation.

It is not the air or earth that thou standest upon; it is the company, thou saist, from

which it is a kinde of death to part; I ſhall leave all acquaintance, and converſation, and be caſt upon ſtrange faces, and languages that I underſtand not; my beſt entertainment will be ſolitude, my ordinary, inhoſpitality; What doſt thou affright thy ſelfe, my ſon, with theſe bugges of needleſs terrour? He is not worthy of the name of a Philoſopher, much leſs of a Chriſtian Divine, that hath not attained to bee abſolute in himſelfe; and which way ſoever he is caſt, to ſtand upon his owne bottome; and that, if there were no other men left in the world, could not tell how to enjoy himſelf: It is that within us, whereby we muſt live, and bee happy: ſome additions of complacency may come from without: ſociable natures, (ſuch is mans) ſeeke and find pleaſure in converſation, but if that bee denyed, ſanctified ſpirits know how

how to converse comfortably with their God, and themselves.

How many holy ones of old have purposely withdrawn themselves from the company of men, that they might bee blessed with an invisible society; that have exchanged Cities for deserts, houses for caves, the sight of men for beasts, that their spirituall eies might be fixed upon those better objects, which the frequence of the world held from them? Necessity doth but put thee into that estate, which their piety affected. Oh! but to bee driven to forsake Parents, kinsfolke, friends, how sad a case must it needs bee? What is this other then a perfect distraction? What are we but pieces of our Parents? and what are friends but parts of us? what is all the world to us without these comforts? When thou hast said all, my son,

S. 8. 3. *Examples of those holy ones that have abandoned society.*

ſon, what is befalne thee o-
ther, then it pleaſed God to
enjoyne the Father of the
faithfull? *Get thee out of thy*
Gen.12.1. *Countrey, and from thy kindred,*
and from thy Fathers houſe in-
to a Land that I will ſhew thee;
Lo, the ſame God by the com-
mand of authority cals thee to
this ſeceſſion; If thou wilt
ſhew thy ſelfe worthy to bee
the ſon of ſuch a father, doe
that in an humble obedience to
God, which thou art urged to
doe by the compulſion of men;
But what ſo grievous a thing
is this? Doſt thou thinke to
finde God where thou goeſt?
Doſt thou make full account of
his company both all along the
way, and in the end of thy
journey? Hath not hee ſaid
(who cannot fail) *I will not*
leave thee nor forſake thee?
Certainely, hee is not worthy
to lay any claime to a God,
that cannot finde parents, kin-
dred, friends in him alone:

Be-

Beſides, he that of very ſtones could raiſe up children unto *Abraham*, how eaſily can he, of inhoſpital men, raiſe up friends to the ſonnes of *Abraham*? Onely labour thou to inherit that faith wherein hee walked; that alone ſhall free-denizen thee in the beſt of forain States, and ſhall entertaine thee in the wildeſt deſarts.

Sect. 4. *The advantage that hath been made of removing.*

Thou art caſt upon a forain Nation: Bee of good chear; wee know that flowers removed, grow greater; and ſome plants which were but unthriving, and unwholſome in their owne ſoile, have grown both ſafe and flouriſhing in other Climates. Had *Joſeph* been ever ſo great, if he had not been tranſplanted into *Egypt*? Had *Daniel* and his three companions of the Captivity ever attained to that honour in their native Land? How many have wee known, that have found

found that health in a change of air, which they could not meet with at home? In *Africk* the south wind clears up, and the north is rainy. Looke thou up still to that hand which hath translated thee, & await his good pleasure: Bee thou no stranger to thy God, it matters not who are strangers unto thee.

Sect. 5. *The right that wee have in any Countrey, and in God.*

Thou art a banished man. How canst thou bee so, when thou treadest upon thy Fathers ground? *The earth is the Lords, and the fulnesse of it:* In his right, where ever thou art, thou maiest challenge a spirituall interest: *All things,* saith the Apostle, *are yours, and you are Christs, and Christ is Gods.* No man can challenge thee for a stranger, that is not thy Fathers childe.

1 Cor. 3. 21, 22, 23.

Thine exile separates thee from thy friends: This were no small affliction, if it might not bee abundantly remedied.

That

That was a true word of *Laurentius*, That where two faithfull friends are met, God makes up a third: But it is no lesse true, That where one faithfull spirit is, there God makes up a second: One God can more then supply a thousand friends.

Sect. 6. *The practise of Voluntary travell.*

Thy banishment bereaves thee of the comfort of thy wonted companions: Would not a voluntary travel do as much? Dost thou not see thousands that do willingly for many yeeres change their Countrey for forrain Regions; taking long farewels of their dear friends and comrades; some out of curiosity, some out of a thirst after knowledg, some out of covetous desire of gain? What difference is there betwixt thee and them, but that their exile is voluntary, thy travell constrained? And who are the these whom thou art so sorry to forgo? Dost thou

thou not remember what *Crates* the Philosopher said to a young man, that was belet with parasitical friends; Young man, said he, I pity thy solitude: Perhaps thou maiest be more alone in such society, then in the wilderness: such conversation is better lost then continued; if thou canst but get to be wel acquainted with thy selfe, thou shalt be sorry that thou wert no sooner solitary.

Sect. 7. *All are pilgrims.* 1 Pet. 2.11. Heb. 11.13 2 Cor. 5.6. Heb. 11.16.

Thou art out of thy Countrey: Who is not so? Wee are are all *Pilgrims* together with thee: *Whiles we are at home in the body, we are absent from the Lord*: Miserable are wee, if our true home be not above; that is the better Countrey which we seeke, even an heavenly: And thither thou maiest equally direct thy course in whatsoever Region. This center of earth is equidistant from the glorious circumference of heaven:

heaven: if we may once meet there, what need wee make such difference in the way.

Comforts against the loss of the Senses; of Sight, and Hearing.

Sect. 1. *Comfort from the two inward lights of reason and faith.* Mat. 6. 22. 23.

THou hast lost thine eyes: A loss, which all the world is uncapable to repaire: Thou art hereby condemned to a perpetuall darkness; For, *the light of the body is the eye: and if the light that is in thee bee darkness, how great is that darkness?* Couldst thou have foreseen this evill, thou hadst anticipated this loss, by weeping out those eyes for griefe, which thou must forego. There are but two waies, by which any outward comfort can have access to thy soule; The Eye, and the Eare: one of them is now fore-closed for ever. Yet know, my son, thou hast two other

other inward eyes, that can abundantly supply the want of these of thy body; The eye of Reason, and the eye of Faith: the one, as a man; the other, as a Christian: Answerable whereunto, there is a double light apprehended by them; Rationall, and Divine: *Solomon* tels thee of the one; *The spirit of man is the Candle of the Lord, searching all the inward parts of the belly*: The beloved Disciple tels thee of the other; *God is light; and we walke in the light, as he is in the light*: Now these two lights are no lesse above that outward and visible light, whereof thou art bereaved, then that light is above darkness: If therefore by the eye of Reason thou shalt attaine to the clear sight of intelligible things; and by the eye of Faith, to the sight of things supernaturall and Divine; the improvement of these better eyes, shall make a large amends

Pro. 20. 27.

1 Joh. 1. 5, 7

amends for the lack of thy bodily ſight.

Thy ſight is loſt: Let mee tell thee what *Antony* the Hermite (whom *Ruffinus* doubts not to ſtile bleſſed) ſaid to learned (though blind) *Didymus* of *Alexandria*; Let it not trouble thee, *O Didymus*, that thou art bereft of carnall eyes; for thou lackeſt only thoſe eies which Mice, and Flies, and Lyzards have: but rejoyce that thou haſt thoſe eyes which the Angels have, whereby they ſee God, and by which thou art enlightned with a great meaſure of knowledge. Make this good of thy ſelfe, and thou ſhalt not bee too much diſcomforted with the abſence of thy bodily eyes. Sect. 2. *The ſupply of better eyes.* Ruffinus Hiſt. l. 2. c. 7.

Thine eies are loſt: The chiefe comfort of thy life is gone with them: *The light is ſweet*, ſaith *Solomon*; *and a pleaſant thing it is for the eyes to behold the ſun*. Hath not God Sect. 3. *The better object of our inward ſight.* Eccl. 11. 7.

God done this purposely, that he might set thee off from all earthly objects, that thou mightst so much the more intentively fix thy self upon him, and seeke after those spirituall comforts, which are to bee found in a better light? Behold, the Sun is the most glorious thing that the bodily eies can possibly see: thy spirituall eies may see him that made that goodly and glorious creature, and therefore must needs bee infinitely more glorious then what hee made. If thou canst now see him the more, how hast thou but gained by thy loss?

Sect. 4. *The ill offices done by the eyes.* 1 Sam. 11. 1

Thou art become blinde: Certainely, it is a sore affliction. The men of *Jabesh-gilead* offered to comply with the Tyran of the *Ammonites*, so farre as to serve him: but when hee required the losse of their right eies, as a condition of their peace, they will rather hazard

hazard their lives in an unequal war; as if servitude and death were a lesse mischiefe then one eies lois; how much more of both? For though one eie bee but *testis singularis*, yet the evidence of that is as true, as that of both; yea, in some cases more: for when we would take a perfect aime, wee shut one eye, as rather an hinderance to an accurate information: yet for ordinary use, so doe wee esteeme each of these lights, that there is no wise man but would rather lose a limbe then an eye: Although I could tell thee of a certaine man not lesse religious than witty, who when his friends bewailed the lois of one of his eies, askt them, Whether they wept for the eye which he had lost, or the eye which remained? Weepe rather, said hee, for the enemy which staies behinde, then for the enemy that is gone. Loe, this man lookt

Bromiard v. Sensus.

lookt upon his eies, with eies different from other mens; he saw them as enemies, which others see as officious servants, as good friends, as deare favourites: Indeed, they are any or all of these according as they are used: good servants, if they go faithfully on the errands wee send them, and return us true intelligence: Good friends, if they advise and invite us to holy thoughts; enemies, if they suggest and allure us to evill: If thine eies have been imployed in these evill offices to thy soule, God hath done that for thee, which hee hath in a figurative sense enjoyned thee to doe to thy selfe; *If thy right eye offend thee, plucke it out, and cast it from thee; for it is better for thee that one of thy members should perish, and not that thy whole body should be cast into hell.*

Mat. 5. 29.

Thou

Thou haſt loſt thine eies, and together with them much earthly contentment: But withall, thou art hereby freed of many temptations: thoſe eies were the in-lets of ſin, yea, not onely the meer paſſages by which it entred; but buſie agents in the admiſſion of it, the very Pandars of luſt, for the debauching of the ſoule. How many thouſands are there, who on their death-beds, upon the ſad recalling of their guilty thoughts, have wiſhed they had been borne blind? So as if now thou have leſs joy, thou ſhalt ſin leſſe; neither ſhall any vaine objects call away thy thoughts from the ſerious and ſad meditation of ſpirituall things. Before, it was no otherwiſe with thee, then the Prophet *Jeremiah* reports it to have been with the Jewes, that *death is come up by the windowes.* So it was with our great Grand-mother *Eve*; Jer. 9. 21.

Sect. 5. *Freedom from temptations by the eyes, and from ſorrowes.*

Gen.3.6. *Eve; she saw the tree was pleasant to the eyes, and* thereupon *took of the fruit.* So it hath been ever since with all the fruit of her wombe, both in the old, and latter world:

Gen.6.2. *The sons of God saw the daughters of men that they were fair, and they took them wives of all which they chose*: In so much as not filthy lusts onely, but even adulteries take up their lodgings in the eye: there the blessed Apostle findes them;

2 Pet.2.14. *Having eyes* (saith he) *full of adultery, and that cannot cease from sin.* Whiles therefore,

Job 31.7. thine *heart walked after thine eyes*, as *Job* speakes, it could do no other but

Pro.7.27. *carry thee downe to the chambers of death:* thou art now delivered from that danger of so deadly a misguidance.

Hath not the loss of thine eies, withall, freed thee of a world of sorrowes? The old word is, What the eye views not,

not, the heart rues not: Hadſt thou but ſeen what others were forced to behold, thoſe fearefull conflagrations, thoſe piles of murthered carcaſes, thoſe ſtreames of Chriſtian blood, thoſe ſavage violences, thoſe mercileſs rapines, thoſe ſacrilegious outrages, thine heart could not chuſe but bleed within thee: Now thou art affected with them onely aloof off, as receiving them by the imperfect intelligence of thine eare from the unfeeling relation of others.

Sect. 6. *The cheerfulneſs of ſome blind men.*

Thine eies are loſt, what need thy heart to goe with them? I have known a blinde man more chearfull, then I could be with both mine eies: Old *Iſaac* was dark-ſighted when hee gave the bleſſing (contrary to his owne intentions) to his ſonne *Jacob*, yet it ſeemes hee lived fourty yeeres after, and could bee pleaſed then to have good chear made

Gen.27.25 him with *wine and venison*; our life doth not lie in our eies;
Prov.18.14 *The Spirit of man is that which upholds his infirmities*; Labour to raise that to a chearfull disposition; even in thy bodily
Esth.8.16. darknesse, *there shall bee light and joy* to thy soul.

Sect. 7. *The supply which God gives in other faculties.*

Hath God taken away thine eies? But hath hee not given thee an abundant supply in other faculties? Are not thine inward senses the more quick? Thy memory stronger, thy phantasie more active, thy understanding more apprehensive? The wonders that wee have heard, and read of blind mens memories, were not easie to beleeve, if it were not obvious to conceive that the removall of all distractions gives them an opportunity both of a carefull reposition of all desired objects, and of a sure fixednes of them where they are laid: Hence have we seen it come to pass that some blind

blind men have attained to thoſe perfections which their eyes could never have feoffed them in: It is very memorable that our Eccleſiaſticall Story reports of *Didymus* of *Alexandria*, who being blind from his infancy, through his prayers, and diligent endeavours, reacht unto ſuch an high pitch of knowledge in Logick, Geometry, Arithmetick, Aſtronomy, as was admired by the learned Maſters of thoſe Arts; and for his rare inſight into Divinity, was by great *Athanaſius* approved to be the Doctor of the Chaire in that famous Church. What need we doubt of this truth when our own times have ſo clearely ſeconded it? having yeelded divers worthy Divines, Gods Seers, bereaved of bodily eyes; amongſt the reſt, there was one in my time, very eminent in the Univerſity of *Cambridge*, (whom I had occaſion to diſ-

Ruffin. Eccl. hiſt. l. 2. c. 7.

Mr. Fiſher of Trinity Colledge in Cambr.

pute with for his degree) of great skill both in Tongues and Arts, and of singular acuteneſs of judgement. It is ſomewhat ſtrange that *Suidas* reports of *Neoclides*, that being a blind man he could ſteale more cunningly than any that had uſe of eyes; Sure, I may ſay boldly of our *Fiſher*, that hee was more dextrous in picking the locks of difficult Authors, and fetching forth the treaſures of their hidden ſenſes, than thoſe that had the ſharpeſt eyes about him; in ſo much as it was noted thoſe were ſingular Proficients which imployed themſelves in reading to him; If they read Books to him, he read Lectures the while to them; and ſtill taught more than hee learned. As for the other outward ſenſes, they are commonly more exquiſite in the blind. Wee read of ſome who have been of ſo accurate a touch, that by their very feeling

Suidas in Ariſtophane.

feeling they could distinguish betwixt black and white; And for the eare, as our * Philosophers observe, that sounds are sweeter to the blind, than to the sighted, so also that they are more curiously judged of by them; the vertue of both those senses being now contracted into one. But the most perfect recompence of these bodily eyes, is in the exaltation of our spirituall, so much more enlightned towards the beatificall vision of God, as they apprehend more darkness in all earthly objects; certainly, thou shalt not misse these materiall eyes, if thou maist find thy soule thus happily enlightned.

* The Lord *Verul. Fr. Bacon* in his Naturall History.

Thine eyes are lost; It is a blessing that once thou hadst them; hadst thou been borne blind, what a stranger hadst thou (in all likelihood) been to God and the world? Hadst thou not once seen the face of

Sect. 8. *The benefits of the eyes which once we had.*

this Heaven, and this Earth, and this Sea, what expreſſions could have made thee ſufficiently apprehenſive of the wonderfull works of thy Creator? What diſcourſe could have made thee to underſtand what light is? What the Sun the fountaine of it, what the heavens, the glorious region of it, and what the Moon and Stars illuminated by it? How couldſt thou have had thy thoughts raiſed ſo high, as to give glory to that great God, whoſe infinite power hath wrought all theſe marvellous things? No doubt, God hath his own waies of mercy, even for thoſe that are borne dark; not requiring what hee hath not given; graciouſly ſupplying by his ſpirit in the veſſell of his election, what is wanting in the outer-man; ſo as even thoſe that could never ſee the face of the world, ſhall ſee the face of the God that made it; But in an

an ordinary course of proceeding, those which have been blind from their birth, must needs want those helps of knowing and glorifying God in his mighty works, which lie open to the seeing: These once filled thine eyes, and stay with thee still after thine eyes have forsaken thee; What shouldst thou do but walk on in the strength of those fixed thoughts, and be alwaies adoring the Majesty of that God whom that sight hath represented unto thee so glorious, and in an humble submission to his good pleasure strive against all the discomforts of thy sufferings. Our Story tels us of a valiant Souldier (answerable to the name he bore) *Polyzelus*, who after his eyes were struck out in the Battell, covering his face with his Target, fought still, laying about him as vehemently, as if he had seen whom to smite. So do thou, my son,

Suidas v. Hippias.

with no leſs courage; let not the loſs of thine eyes hinder thee from a chearfull reſiſtance of thoſe ſpirituall enemies, which labour to draw thee into an impatient murmuring againſt the hand of thy God: wait humbly upon that God who hath better eyes in ſtore for thee, than thoſe thou haſt loſt.

Sect. 9. *The ſupply of one ſenſe by another.*

Thou haſt loſt thy hearing: It is not eaſie to determine whether loſs is the greater, of the Eye, or of the Eare: both are grievous. Now all the world is to thee as dumb, ſince thou art deafe to it: How ſmall a matter hath made thee a meere cypher amongſt men? Theſe two are the ſenſes of inſtruction: there is no way for intelligence to be conveyed to the ſoule, whether in ſecular or in ſpirituall affaires. The eye is the window, the eare is the doore by which all knowledge enters: In matters of obſervation,

vation, by the eye; in matter of *faith*, by the *eare*. Had it pleased God to shut up both these senses from thy birth, thy estate had been utterly disconsolate: neither had there been any possible access for comfort to thy soule: and if he had so done to thee in thy riper age, there had been no way for thee but to live on thy former store: But now that he hath vouchsafed to leave thee one passage open, it behoves thee to supply the one sense by the other, and to let in those helps by the window, which are denied entrance at the doore. And since that infinite goodnesse hath been pleased to lend thee thine eare so long, as till thou hast laid the sure grounds of faith in thy heart; now thou mayst worke upon them, in this silent opportunity, with heavenly meditations, and raise them up to no lesse height, than thou mightst have done Rom. 10. 17.

by the help of the quickeſt care.

It is well for thee, that in the fulneſſe of thy ſenſes thou wert carefull to improve thy boſome as a Magazine of heavenly thoughts, providing with the wiſe Patriarch for the ſeven yeares of dearth: otherwiſe, now that the paſſages are thus blocked up, thou couldſt not but have been in danger of affamiſhing. Thou haſt now abundant leiſure to recall and ruminate upon thoſe holy counſels, which thy better times laid up in thy heart, and to thy happy advantage findeſt the difference betwixt a wiſe providence, and a careleſſe neglect.

Sect. 10. *The better condition of the inward ear.*

Thine outward hearing is gone: But thou haſt an inward and better eare, whereby thou heareſt the ſecret motions of Gods Spirit which ſhall never be loſt: How many thouſands whom thou envieſt, are in a worſe

worse condition? they have an outward and bodily eare, whereby they heare the voice of men; but they want that spirituall eare, which perceives the least whisperings of the holy Ghost: Eares they have, but not hearing eares; for fashion, more than use: Wise *Solomon* makes and observes the distinction: *The hearing eare, and the seeing eye, the Lord hath made even both of them*: And a greater than *Solomon* can say of his formall auditors, *Hearing they heare not*. If thou have an eare for God, though deafe to men; how much happier art thou than those millions of men, that have an eare for men, and are deafe to God?

Pro. 20. 12

Mar. 13 13.

Thou hast lost thy hearing; and therewith no small deal of sorrow: How would it grieve thy soule to heare those wofull ejaculations, those pittifull complaints, those hideous blas-

Sect. 11. *The griefe that arises from hearing evill.*

blasphemies, those mad paradoxes, those hellish heresies, wherewith thine eare would have been wounded, if it had not been barred against their entrance? It is thy just griefe that thou missest of the hearing of many good words: It is thy happiness that thou art freed from the hearing of many evill, It is an even lay betwixt the benefit of hearing good, and the torment of hearing evil.

Comforts against Barrenesse.

Sect. 1. *The blessing of fruitfulnes seasoned with sorrowes.* Gen. 15. 2.

THou complainest of dry loines & a barren womb: so did a better man before thee, even the Father of the faithfull: *What wilt thou give me, seeing I go childles?* So did the wife of faithfull *Israell*, Gen. 30. 1. *Give me children, or else I die.* So desirous hath Nature been, even

even in the holiest, to propagate it selfe, and so impatient of a denyall: *Lo, children and the fruit of the wombe are an heritage and gift that commeth from the Lord. Happy is hee that hath his quiver full of such shafts.* It is the blessing that *David* grudged to wicked ones, *They have children at their desire.* It was the curse which God inflicted upon the family of *Abimelech* King of *Gerar*, that *hee closed up all the wombs in his house for Sarahs sake*: And the judgement threatned to *Ephraim*, is *a miscarrying womb, and dry breasts.* And *Jeconiah's* sad doome is, *Write this man childlesse*: As on the contrary, it is a speciall favour of God, *that the barren hath born seven*: And it is noted by the Psalmist, as a wonder of Gods mercy, That *hee maketh the barren woman to keep house, and to bee a joyfull mother of children.* It is pitty hee

Psal. 127. 4
Vers. 6.
Psal. 17. 14
Gen. 20. 17, 18.
Hos. 9. 14
Jer. 22. 30.
1 Sam. 2. 5.
Psal. 113. 8.

he was ever borne, that holds not children a blessing: yet not simple and absolute, but according as it may prove: She hath a double favour from God, that is a joyfull mother of children: many a one breeds her sorrow, breeds her death. There is scarce any other blessing from God seasoned with so much acrimony both of misery and danger. Do but lay together the sick fits of breeding, the painefull throws of travel, the weary attendances of nursing, the anxious cares of education, the feares and doubts of mis-guidance, the perpetuall solicitude for their provision, the heart-breaking griefe for their miscarriage, and tell mee whether thy bemoaned sterility have not more ease, less sorrow.

Sect. 2. *The pains of child-bearing.*

It is thy sorrow then that thou art not fruitfull: Consider that thou art herein freed from a greater sorrow: *Is sor-*

row

row shalt thou bring forth children. Gen. 3. 16.
Do but think upon the shrieks and torments that thou hast seen and heard in the painfull travels of thy neighbours: One thou hast seen wearying the daies and nights in restlesse pangs, and calling for death in a despaire of delivery: Another after the unprofitable labours of Midwives, forced to have her bowels ransackt by the hand of another sex: One hath her dead burthen torne from her by piece-meal; another is delivered of her life and birth together: One languisheth to death after the hand of an unskilfull Midwife; another is weary of her life through the soreness of her brests: All these sorrowes thou hast escaped by this one: in these regards, how many whom thou envyest, have thought thee happier then themselves?

Thou

Sect. 3. *The misery of ill-disposed and undutiful children.*

Thou art afflicted that thou art not a mother: Many a one is so, that wishes she had been barren: If either the childe prove deformed and mis-shapen; or, upon further growth, unnaturall and wicked; what a Corrosive is this to her that bore him? *Rebecca* thought it long to be (after her marriage) twenty yeeres childeles; her holy husband (at sixty yeeres age) prayes to God for issue by her: his devotion (as the Jewish Doctors say) carried him to Mount *Moriah* for this purpose, that in the same place where his life was miraculously preserved from the knife of his Father, it might by the like miracle be renewed in his posterity: God hears him; *Rebecca* conceives: but when she felt that early combat of her strugling twins in her womb, she can say, *If it be so, why am I thus?* And when she saw a childe come forth all clad

Gen. 25. 20, 21.

Gen. 25. 22

Gen. 25. 25

clad in hair, and after saw his conditions no less rough then his hide, doe wee not thinke she wished that part of her burden unborne? Certainly, children are according to their proof, either blessings, or crosses. Hast thou a childe well disposed, well governed? *A wise Son maketh a glad Father.* Hast thou a childe disorderly and debauched? *A foolish Son is the heavinesse of his mother; and the calamity of his Father.* Hast thou a son that is unruly, stubborn, unnaturall? (as commonly the cions over-rule the stock:) *He that wasteth his Father, and chaseth away his Mother, is a son that causeth shame, and bringeth reproach.* And if such a son should live and die impenitent, what can be answerable to the discomfort of that Parent who shall think that a piece of himself is in hell.

Gen. 27.41

Prov. 10.1. Pro. 15.20.

Pro. 10.1. Pro. 19.13.

Pro. 19.26.

Thou

Sect. 4. *The cares of parents for their children.*

Thou hast no children: As thou hast leſs joy, ſo thou haſt leſs trouble: It is a world of worke and thoughts that belong to theſe living poſſeſſions. *Artemidorus* obſerves, that to dream of children, imports cares to follow. Surely, as they are our greateſt cares, ſo they bring many leſſer cares with them: Before thou hadſt but one mouth to feed, now many. And upon whom doth this charge lie, but upon the Parent? not Nature onely, but Religion caſt it upon him: For *if any provide not for his owne, eſpecially for thoſe of his owne houſe, he hath denied the Faith, and is worſe then an Infidel.* Doſt thou not ſee that many ſuckers growing up from the root of the tree, draw away the ſap from the ſtocke? and many rivulets let out from the maine Chanel, leave the ſtreame ſhallow? So it muſt be with thee, and thine: But this

Artemidor. de Inſomniis. l. 1. c. 16.

1 Tim. 5. 8.

this expence is not more neceſſary then comfortable. I remember a great man comming to my houſe at *Waltham*, and ſeeing all my children ſtanding in the order of their age, & ſtature, ſaid, Theſe are they that make rich men poore: But he ſtraight received this anſwer; Nay, my Lord, theſe are they that make a poore man rich; for there is not one of theſe whom wee would part with for all your wealth. Indeed, wherefore do wee receive, but to diſtribute? and what are we but the Farmers of thoſe wee leave behind us? And if we do freely lay out our ſubſtance before-hand for their good, ſo much of our rent is happily cleared. It is eaſie to obſerve, that none are ſo gripple and hard-fiſted, as the childleſs: whereas thoſe who for the maintenance of large Families, are inured to frequent diſburſements; finde ſuch experience

perience of Divine providence in the faithfull managing of their affaires, as that they lay out with more chearfulnels then they receive: Wherein their care muſt bee abated, when God takes it off from them to himſelf, and if they be not wanting to themſelves, their faith gives them eaſe, in caſting their burden upon him who hath both more power, and more right to it, ſince our children are more his then our owne: He that feedeth the *young ravens*, can hee fail the beſt of his creatures? Worthy Mr *Greenham* tels us of a Gentlewoman, who comming into the cottage of a poor neighbour, and ſeeing it furniſhed with ſtore of children, could ſay, Here are the mouthes, but where is the meat? but not long after ſhee was paid in her owne coine, for the poor woman comming to her after the buriall of her laſt,

Pſal. 147. 9.

last, and now onely childe, inverted the question upon her, here is the meat, but where are the mouthes? Surely, the great House-keeper of the world, whose charge we are, will never leave any of his menialls without the bread of sufficiency; and who are so fit to be his Purveyors as the Parents for their owne brood? Nature hath taught the very Birds to picke out the best of the graines for their young; Nature sends that moisture out of the root which gives life to the branches, and blossomes. Sometimes indeed it meets with a kind retaliation; some Storke-like disposition repaies the loving offices done by the Parents in a dutifull retribution to their age or necessity: But how often have we seen the contrary? Here, an unsatisfiable importunity of drawing from the Parent that maintenance which is but necessary for

for his owne subsistence: So wee have seen a young Bat hanging on the teat of her damme for milke, even when she is dying: So we have seen some insatiable Lambs forcing the udder of their dammes, when they have been as bigge as the Ewe that yeaned them: There, an undutifull and unnaturall neglect, whether in not owning the meanness of those that begot them; or in not supporting the weakness of their decayed estate by due maintenance. Ingratitude is odious in any man, but in a child, monstrous.

Sect. 5. *The great griefe in the losse of children.*

It is thy griefe that thou never hadst a child; Beleeve him him that hath tried it, there is not so much comfort in the having of children, as there is sorrow in parting with them, especially, when they are come to their proofe; when their parts, and disposition here raised our hopes of them, and dou-

doubled our affection towards them; And as (according to the French Proverb) hee that hath not cannot lose, so contralily, he that hath must lose; our meeting is not more certain then our parting; either wee must leave them, and so their griefe for us must double ours; or they must leave us, and so our griefe for them must be no lesse then our love was of them. If then thou wilt be truly wise, set thy heart upon that onely absolute good, which is not capable of losing: Divided affections must needs abate of their force; now since there are no objects of dearnesse which might distract thy love, be sure to place it wholly upon that infinite goodnesse which shall entertain it with mercy, and reward it with blessednesse. If *Elkanah* therefore could say to his barren Wife *Hannah, Why weepest thou? and why is thy heart heavy? am not I better to thee* 1 Sam. 1. 8.

these then ten sons? How much more comfortably maiest thou hear the Father of mercies say to thy soule, why is thy heart heavy? am not I better to thee then ten thousand sons?

Comforts against want of Sleepe.

Sect. 1. *The misery of the want of rest; with the best remedy.*

THou art afflicted with want of sleepe: A complaint incident to distempered bodies, and thoughtfull minds: Oh how wearisom a thing it is to spend the long night in tossing up and downe in a restlesse bed in the chase of sleep, which the more eagerly it is followed, flies so much the farther from us! Couldst thou obtain of thy self to forbear the desire of it, perhaps it would come alone; now that thou sueest for it (like to some froward peece) it is coy and overly, and punishes thee with thy longing:

ing: Loe, he that could command an hundred and seven and twenty Provinces, yet could not command rest; *On that night his sleep departed from him*, neither could hee either forced, or entreated to his bed. And the great *Babylonian* Monarch, though he laid some hand on sleep, yet hee could not hold it, for *his sleep brake from him*: And for great and wise *Solomon*, it would not so much as come within his view, *Neither night nor day seeth hee sleep with his eyes*: Surely, as there is no earthly thing more comfortable to nature than bodily rest, so there is nothing whose losse is more grievous and disheartning; If the senses bee not sometimes in meet vicissitudes, tyed up, how can they choose but run themselves out of breath, and weary and spend themselves to nothing? If the body bee not refreshed with a

Esth.6.1.

Dan.2.1.

Eccl.8.16.

Jer.31.26.

moderate enterchange of repose, how can it but languish in all the parts of it? And as commonly the soule followes the temper of the body, how can that but find a sensible discomposure and debilitation in all her faculties and operations? Do we not see the savagest creatures tamed with want of rest? Do we not find this rack alone to have been torture enough to fetch from poore soules a confessionall discovery of those acts they never did? Do we not find taveries, and frenzies the ordinary attendants of sleeplessenes? Herein therefore thy tongue hath just cause to complaine of thine eyes. For remedy, in stead of closing thy lids to wait for sleep; lift up thy stiffe eyes to him that *giveth his beloved rest*: what ever be the means, he it is that holdeth thine *eyes waking*: He that made thine eyes, keeps off sleep from thy body,

Psa. 127. 2.

Psal. 77. 4.

body, for the good of thy soul: let not thine eyes wake without thy heart. The Spouse of Christ can say, *I sleep, but my heart waketh*; how much more would she say, Mine eies wake, and my heart waketh also? When thou canst not see sleep with thine eyes, labour to see him that is invisible: one glimpse of that sight is more worth, than all the sleep that thine eyes can be capable of: give thy self up into his hands, to bee disposed of at his will: What is this sweet acquiescence, but the rest of the soule? Which if thou canst find in thy selfe, thou shalt quietly digest the want of thy bodily sleep.

Cant. 5. 4.

Sect. 2. *The favour of freedome from pain.*

Thou wanteſt ſleep: Take heed thou do not aggravate thine affliction: It is only an evill of loſs, no evill of ſenſe: a meere lack of what thou wiſheſt; not a paine of what thou feeleſt. Alas, how many

beſides want of reſt, are tortured with intolerable torments in all the parts of their body; who would thinke themſelves happy, if they might be put into thy condition: might they but have eaſe, how gladly would they forbeare reſt? Be not therefore ſo much troubled that it is no better with thee, but rather bee thankfull that it is no worſe.

Sect. 3. *The favour of health without ſleep.*

Thou lackeſt ſleep; A thing that we deſire not ſo much for its owne ſake, as in a way to health. What if God be pleaſed ſo to diſpoſe of thee, as to give thee health without it? So he hath done to ſome. It is a ſmall matter that *Goulars* reports out of *Gaſpar Wolfius*, of a woman in *Padua* that continued fifteen dayes and nights without ſleep. That is very memorable which *Seneca* tels us of great *Mecanas*, that in three yeares hee ſlept not (*ne hora momento*) ſo much as the ſpace

Goul. Hiſtoires Memorables. c. Veilles.

of

of an houre: which however *Lipsius* thinks good to mitigate with a favourable construction, as conceiving an impossibility of an absolute sleeplesseneſſe; yet if wee ſhall compare it with other inſtances of the ſame kind, we ſhall find no reaſon to ſcruple the utmoſt rigour of that relation: That a franticke man (of whom *Fernelius* writes) ſhould continue a yeare and two months without any ſleep at all, is no wonder, in compariſon of that which learned *Henricus* tells us, upon good aſſurance given him, when he was a Student in *Padua*, that *Nixolius* the famous *Ciceronian*, lived ten whole yeares without ſleep. And even in our time and climate, I have been informed by credible teſtimony, that Monſieur *L'Angles*, a French Phyſitian at *London*, lived no fewer yeares altogether ſleepleſſe. But that exceeds all example,

Patholog. l. 5. c. 2.

Lib. De morbis capitis, c. 16.

Goulart. ibidem.

which Monſieur *Goulart* reports out of an Author of good reputation, of a certaine Gentlewoman, who for thirty five yeares remained without any ſleep, and found no inconvenience or diſtemper thereby, as was witneſſed by her husband and ſervants. Lo, the hand of God is not ſhortened: He who in our time miraculouſly protracted the life of the Maid of *Meures* ſo many yeares without meat, hath ſuſtained the lives of theſe fore-named perſons thus long, without ſleep, that it might appeare, *Man lives not by meat*, or ſleep *onely, but by every word that proceedeth out of the mouth of God.* If he ſhould pleaſe to bleſs thee with a ſleepleſſe health, the favour is far greater, than if he allowed thee to ſnort out thy time in a dull unprofitable reſt.

Mat. 4. 8. Deut. 4. 3.

Sect. 4. *Sleep but a ſymptom of mortality.*

Thou wanteſt ſleep: *Behold, he that keepeth Iſrael doth neither ſlumber nor ſleep*: and thoſe

those blessed spirits that do continually see the face of God, never sleep. Sleep is but a symptome of fraile mortality; whereof the less we do or can partake, we come so much the neerer to those spirituall natures whose perfection makes them uncapable of sleep. Hereupon it was, that those retired Christians in the Primitive times, which affected to come neerest to an Angelicall life, wilfully repelled sleep, neither would ever admit it, till it necessarily forced it selfe upon them. Lo then, thou sufferest no more out of the distemper of humours, or unnaturall obstructions, than better men have willingly drawn upon themselves out of holy resolutions. It is but our construction that makes those things tedious to us, which have been well taken by others.

Sozomen. l. 6. c. 29.

Sect. 5. *No use of sleep whither we are going.*

Thou wantest sleep; Have patience, my son, for a while;

thou art going where there shall bee no need, no use of sleep: and in the mean time, thy better part would not, cannot rest: Though the gates be shut, that it cannot shew it self abroad, it is ever, and ever wil be active. As for this earthly piece, it shall ere long sleep its fill, where no noise can wake it, till the *voice of the Archangel, and the trumpet of God shal call it* up in the morning of the Resurrection.

1 Thes. 4. 16.

Comforts against the inconveniences of old age.

Sect. 1. *The ill imitation of age; and the miseries that attend it.*

OLd age is that which we all desire to aspire unto; and when wee have attained, are as ready to complain of, as our greatest misery: verifying in part that old observation, That Wedlock and Age are things which wee desire, and repent of. Is this our ingratitude,

tude, or inconſtancy, that wee are weary of what we wiſhed? Perhaps this accuſation may not be univerſall: There is much difference in conſtitutions, and much latitude in old age: Infancy and youth have their limits, age admits of no certain determination: at ſeventy yeeres *David* was old, and ſtricken in yeeres; and they *covered him with clothes; but he gat no heat*: Whereas *Caleb* can profeſs, *Now lo, I am fourſcore and five years old: as yet, I am as ſtrong this day, as I was in the day that Moſes ſent me to ſpie out the Land: as my ſtrength was then, even ſo is my ſtrength now, for war, both to go out, and come in.* And beyond him, *Moſes was an hundred and twenty yeeres old*, when his eye was not dimme, nor his naturall ſtrength abated. *Methuſelah* was but old, when hee was nine hundred ſixty five. But as

1 Kin. 1. 1.

Ioſh 14. 10, 11.

Deut. 34. 7.

Gen. 5. 27.

for the generality of mankind, the same *Moses*, who lived to see an hundred and twenty yeeres, hath set mans ordinary period at halfe his own terme: *The dayes of our yeers are three-score yeeres and ten: and if by reason of strength they bee four-score yeers, yet is their strength labour and sorrow:* Lo, four-score yeeres alone, are load enough for the strength (much more for the weaknesse) of age: but when labour and sorrow are added to the weight, how can we but double under the burden? He was both old and wise, that said out of experience, that our last daies are the dregs of our life: the clearer part is gone, and all drawne out, the lees sink down to the bottom. Who can expresse the miserable inconveniences that attend Old age! wherein our cares must needs bee multiplied according to the manifold occasions of our affaires:

Psal. 90. 10

Sen. Ep. 58.

For

For the world is a Net, wherein the more wee stir, the more we are intangled. And for our bodily grievances, what varieties do wee here meet with all? what aches of the bones, what belking of the Joynts, what convulsions of sinewes, what torments of the Bowels, Stone, Collicke, Strangury? what distillations of Rhume, what hollow Coughs, what weaknesses of retention, expulsion, digestion, what decay of senses? So as age is no other then the common sewer into which all diseases of our life are wont to empty themselves: Well therefore might *Sarah* say, *After I am waxed old (shall I have pleasure?* And good *Barzillai* justly excuses himselfe for not accepting the gracious invitation of *David*: *I am this day fourescore yeers old, and can I discern between good and evil? Can thy servant taste what I eat, or what I drinke?*

Gen. 18. 12

2 Sam. 19. 35.

Can

Can I heare any more the voice of singing men, and singing women? Wherefore then should thy servant bee yet a burden unto my Lord the King? Loe, theſe are they which the Preacher cals, the *evill daies*, and the yeers wherein a man ſhall ſay, *I have no pleaſure*: wherein *the Sun, or the Light, or the Moon, or the Starrs are darkened, and the clouds returne after the rain: when the keepers of the houſe ſhall tremble, and the ſtrong men ſhall bow themſelves, and the grinders ceaſe, becauſe they are few, and thoſe that look out of the windowes be darkned.* Shortly, what is our old age, but the Winter of our life? How can wee then expect any other then gloomy weather, chilling froſts, ſtorms and tempeſts?

Eccl. 12. 1, 2, 3.

Sect. 2. *Old age a bluſhing.*

But whiles we do thus querulouſly aggravate the incommodities of age, wee muſt beware leſt wee derogate from the

the bounty of our Maker, and disparage those blessings which hee accounts precious; amongst which, Old age is none of the meanest: Had hee not put that value upon it, would hee have honoured it with his own stile, calling himselfe, *The Ancient of dayes?* Dan. 7. 9. 13. 22. Would he else have set out this mercy as a reward of obedience to himselfe, (*I will fulfill the number of thy dayes*) Exo. 23. 26. and of obedience to our Parents, *To live long in the Land?* Exo. 20. 12. Would hee have promised it as a marvelous favour to restored *Jerusalem* (now become a City of Truth,) That *there shall yet old men, and old women dwel in the streets of Jerusalem, and every man with his staffe in his hand for very age?* Zech. 8. 4. Would hee else have denounced it as a judgement to over-indulgent *Eli, There shall not be an old man in thine house for ever?* 1 Sam. 2. 32. Farre bee it from us to des-

despise that which God doth honour, and to turn his blessing into a curse. Yea, the same God, who best knowes the price of his own favours: as he makes no small estimation of age himselfe, so hee hath thought fit to call for an high respect to bee given to it by men, out of an holy awe to himselfe: Lev.19.32. *Thou shalt rise up before the hoary head, and honour the face of the old man, and feare thy God. I am the Lord.* Hence it is that he hath pleased to put together *the Ancient and the Honourable*; Isa.9.15. and hath told us, that an *hoary head is a crown of glory, if it be found in a way of righteousnes:* Pro,16.31. Pro. 20.29. And lastly, makes it an argument of the deplored estate of *Jerusalem*, that they favoured not the Elders. Lam4.15. As therefore, wee too sensibly feel what to complain of, so we well know what priviledges we may challenge as due to our age; even such

such as nature it selfe hath taught those heathens which have been in the next degree to savage: If pride and skill have made the *Athenians* uncivill, yet a young *Lacedemonian* will rise up, and yeeld his place in the Theatre to neglected age.

Sect. 3. *The advantages of old age*

1. *Fearlessnesse.*

It is not a little injurious so to fasten our eyes upon the discommodities of any condition, as not to take in the advantages that belong to it; which carefully laid together, may perhaps sway the balance to an equall poise: Let it bee true that old age is oppressed with many bodily griefes; but what if it yeeld other immunities which may keep the scales even? whereof it is not the least, that it gives us firme resolution, and bold security against dangers and death it selfe; For the old man knows how little of his clew is left in the winding, and therefore, when

when just occasion is offered, sticks not so much upon so inconsiderable a remainder. Old age & orbity, as *Cesellius* professed, were those two things that emboldened him. And when *Castritius* refused to deliver the hostages of *Placentia* to *Carbo* the Consul, and was threatned with many swords, he answered those menaces with his many yeares. And that wee may not disdaine home-bred instances, and may see that brave spirits may lodge in cottages; In my time a plaine Villager in the *Rude Peake*, when theeves taking advantage of the absence of his family, breaking into his solitary dwelling, and finding him sitting alone by his fire side, fell violently upon him; and one of them setting his dagger to his heart, swore that he would presently kill him, if he did not instantly deliver to them that money which they knew he

he had lately received; the old man looks boldly in the face of that ſtout Villaine, and with an undaunted courage returnes him this anſwer in his Peakiſh Dialect, Nay, even put fro thee, ſon, I have lived long enough, but I tell thee, unleſſe thou mend thy manners, thou wilt never live to ſee halfe my daies; put fro thee if thou wilt. What young man would have been ſo eaſily induced to part with his life, and have been ſo ready to give entertainment to an unexpected death? ſurely, the hope and love of life commonly ſoftens the ſpirits of vigorous youth, and diſſwades it from thoſe enterpriſes which are attended with manifeſt perill; whereas extreame age teacheth us to contemne dangers.

Sect. 4. *The ſecond advantage of old age, Freedome from paſſions.*

Yet a greater priviledge of age is a freedome from thoſe impetuous paſſions wherewith youth is commonly over-ſwayed;

swayed; for altogether with our naturall heat is also abated the heat of our inordinate lusts, so as now our weaker appetite may easily bee subdued to reason: The temperate old man in the story, when one shewed him a beautifull face, could answer, I have long since left to be eye-sick: And that other could say of pleasure, I have gladly withdrawn my selfe from the service of that imperious Mistris. What an unreasonable vassalage our youthfull lusts subject us unto, we need no other instance than in the strongest and wisest man; How was the strongest man *Sampson* effeminated by his impotent passion, and weakned in his intellectuals so far, as wilfully to betray his owne life to a mercenary Harlot, and to endure to heare her say, *Tell me wherewith thou mayest be bound to do thee hurt*: How easily might he have answered thee,

Judg. 16. 6.

O

O *Delila*, Even with these cords of brutish sensuality, wherewith thou hast already bound me to the losse of my liberty, mine eyes, my life. How was the wisest man, *Solomon*, besotted with his strange Wives, so as to be drawn away to the worship of strange Gods! And how may the firre trees howle, when the Cedars fall! who can hope to be free from being transported with irregular affections, when wee see such great precedents of frailty before our eyes? From the danger of these miserable miscarriages our age happily secures us, putting us into that quiet harbour whence we may see young men perilously tossed with those tempests of unruly passions, from which our cooler age hath freed us.

Sect. 3. *The third advantage of age; experimentall knowledge.*

Adde hereunto the benefit of experimentall knowledge, wherewith age is wont to enrich us, every dram whereof is worth

worth many pounds of the beſt youthly contentments; in compariſon whereof, the ſpeculative knowledge is weak and imperfect; this, may come good cheap, perhaps coſt us nothing; that, commonly we pay deare for, and therefore is juſtly eſteemed the more precious: If experience be the miſtris of fooles, I am ſure it is the mother of wiſdome; neither can it be (except we be too much wanting to our ſelves) but the long obſervation of ſuch variety of actions and events as meet with us in the whole courſe of our life, muſt needs leave with us ſuch ſure rules of judgement, as may be unfailing directions for our ſelves, and others: In vaine ſhall this bee expected from our younger yeares, which the wiſe Philoſopher excludes from being meet Auditors, much leſſe Judges of true morality: In regard whereof, well might the

the old man say, Ye young men think us old men fooles, but we old men know you young men to be fooles: Certainly, what value soever ignorance may put upon it, this fruit of age is such, as that the earth hath nothing equally precious. It was a profane word, and fit for the mouth of an Heathen Poet, That Prudence is above Destiny: But surely, a Christian may modestly and justly say, That, next to Divine Providence, Humane Prudence may challenge the supreme place in the administration of these earthly affaires; and that age may claim the greatest interest in that Prudence: Young *Elihu*, could say, *Multitude of yeares should teach wisdome:* Job 32.7. And the wise man, *Oh how comely a thing is judgement for gray haires, and for ancient men to know counsell! Oh how comely is the wisdome of old men, and understanding and counsell* Ecclus. 25. 4.5.

counſel to men of honour! In regard whereof, the Grecians had wont to ſay, that young men are for Action, old men for Advice: And among the Romans wee know that Senators take their name from age. That therefore which is the weakneſs of old mens eies, that (their viſuall ſpirits not uniting til ſome diſtance) they better diſcerne things further off, is the praiſe and ſtrength of their mentall eies; they ſee either judgements or advantages afar off, and accordingly frame their determinations. It is obſerved that old Lutes ſound better then new: and it was *Rehoboam*'s folly and undoing, that hee would rather follow the counſell of his green heads that ſtood before him, then of thoſe grave Senators that had ſtood before his wiſer father. Not that meere age is of it ſelfe thus rich in wiſdome and knowledge; but Age wel

1 Kin. 12. 6, 7, 8, 9, 10, &c.

cultu-

cultured, well improved. There are old men that doe but live, or rather have a being upon earth, (so have stocks and stones as well as they) who can give no proof of their many yeeres, but their gray haires, and infirmities. There are those, who, like to *Hermogenes*, are old men, whiles they are boyes; and children, when they are old men: These, the elder they grow, are so much more stupid. Time is an ill measure of age, which should rather bee meted by proficiency, by ripeness of judgement, by the monuments of our commendable and usefull labours. If we have thus bestowed our selves, our Autumn will shew what our Spring was; and the colour of our hair will yeeld us more cause to fear our pride then our dejection.

Sect. 6. *Age in some is vigorous and well affected.*

We accuse our age of many weaknesses and indispositions: But these imputations must not

not be universall: Many of these are the faults of the person, not of the age. Hee said well, As all wine doth not turn sowre with age, no more doth every Nature. Old Oile is noted to be clearer, and hotter in Medicinal use then new. There are those who are pettish and crabbed in youth; there are contrarily those who are milde, gentle, sociable in their decayed yeeres: There are those who are crazie in their prime; and there are those who in their wane are vigorous: There are those who ere the fulnesse of their age have lost their memory; as *Hermogenes, Cornivus, Antonius Caracalla, Georgius Trapezuntius,* and *Nizolius.* There are those, whose intellectuals have so happily held out, that they have been best at the last: *Plato* in his last yeer (which was fourscore and one) died, as it were, with his Pen in his hand:

Isocra-

Isocrates wrote his best piece at ninety four yeeres: And it is said of *Demosthenes*, that when death summoned him at an hundred yeeres, and somewhat more, he bemoaned himselfe, that hee must now die, when hee began to get some knowledge. And as for spirituall graces and improvements; *Such as be planted in the house of the Lord, shall flourish in the Courts of our God: They also shall bring forth more fruit in their age; and shall be fat and well liking.* Ps. 92. 12, 13

Sect. 7. *The fourth advantage of age, Neer approach to our end.*

But the chief benefit of our Age is, our neer approach to our journeys end: for the end of all motion is rest; which when wee have once attained, there remaines nothing but fruition: Now our Age brings us (after a weary race) within some breathings of our goale: for if young men may die, old men must. A condition which a meer carnal heart be-

wails and abhors, complaining of nature as niggardly in her dispensations of the shortest time to her noblest Creature; and envying the Oaks, which many generations of men must leave standing and growing. No marvell; for the worldling thinkes himselfe here at home, and looks upon death as a banishment: hee hath placed his heaven here below, and can see nothing in his remove, but either annihilation, or torment. But for us Christians, who *know, that whiles we are present in the body, we are absent from the Lord*; and doe justly account our selves forraigners, our life a pilgrimage, heaven our home; how can wee but rejoyce, that after a tedious and painfull travell, wee doe now draw neare to the threshold of our Fathers house; wherein wee know there are many mansions, and all glorious. I could blush to hear an heathen

2 Cor. 5. 6.

heathen say, If God would offer me the choice of renewing my age, and returning to my first childhood, I should heartily refuse it; for I should bee loth, after I have passed so much of my race, to bee called back from the goal, to the bars of my first setting out; and to hear a Christian whining and puling at the thought of his dissolution. Where is our faith of an heaven, if having been so long sea-beaten, we be loth to thinke of putting into the safe and blessed harbour of immortality?

Cicero de Senect.

Comforts against the fears and pains of death.

Sect. 1. *The feare of death naturall.*

THou feareſt death: Thou wert not a man if thou didſt not ſo: The holieſt, the wiſeſt, the ſtrongeſt that ever were, have done no leſs. Hee is the King of feare, and therefore may and muſt command it.

it. Thou maiest hear the man after Gods own heart say, *The sorrowes of death compassed me:* And Againe, *My soule is full of troubles, my life draweth nigh to the grave; I am counted with them that goe down to the pit, as a man that hath no strength; free among the dead.* Thou maiest heare good and great *Hezekiah*, upon the message of his death, *chattering like a Crane or a Swallow, and mourning as a Dove.* Thou fearest as a man; I cannot blame thee: But thou must overcome thy fear, as a Christian: which thou shalt do, if from the terrible aspect of the messenger, thou shalt cast thine eies upon the gracious and amiable face of the God that sends him: Holy *David* shewes the way; *The sowres of death prevented me: In my distresse I called upon the Lord, and cried unto my God; he heard my voice out of his Temple, and my cry came be-*

Psa. 116.3.

Psa. 88.3, 4, 5.

Isa. 38.14.

Psa. 18.5, 6.

before him, even into his ears: Lo, hee that is *our God, is the God of salvation; and unto God the Lord belong the issues of death*; Make him thy friend, and death shall bee no other then *advantage*. It is true, as the Wise man saith, that *God made not death*; but that *through envy of the Devill Death came into the World*: But it is as true, that though God made him not, yet bee is pleased to employ him as his messenger to summon some soules to judgment, to invite others to glory: and for these later, *Precious in the sight of the Lord is the death of his Saints*: and what reason hast thou to abominate that which God accounts precious?

Pſa. 68 20.

Phil. 1. 21.

Wiſ. 1. 13. 2. 24.

Pſ. 116. 15.

Thou art afraid of death: Acquaint thy selfe with him more, and thou shalt feare him less: Even Beares and Lions, which at the first sight affrighted us, upon frequent viewing

Sect. 2. *Remedy of fear, Acquaintance with death.*

loſe their terrour: Inure thine eies to the ſight of death, and that face ſhall begin not to diſpleaſe thee. Thou muſt ſhortly dwell with him for a long time, (for the daies of darkneſs are many) do thou in the meantime entertaine him; let him be ſure to bee thy daily gueſt: Thus the bleſſed Apoſtle; *I proteſt by our rejoycing which I have in Chriſt Jeſus, I die daily.* Bid him to thy board, lodge him in thy bed, talke with him in thy cloſet, walk with him in thy garden, as *Joſeph* of *Arimathea* did; and by no means ſuffer him to bee a ſtranger to thy thoughts: This familiarity ſhall bring thee to a delight in the company of him whom thou didſt at firſt abhor; ſo as thou ſhalt with the choſen veſſel ſay, *I have a deſire to depart, and to bee with Chriſt, which is beſt of all.*

Eccl. 11. ult

1 Cor. 15. 31

Phil. 1. 23.

Sect. 3. *The miſ-apprehenſion of death injurious.*

Thou art grievouſly afraid of death: Is it not upon a miſtaking?

staking? Our fearcs are apt to imagine and to aggravate evils: Even Christ himselfe, walking upon the waters, was by the Disciples trembled at, as some dreadfull apparition. Perhaps, my son, thou lookest at death as some utter abolition, or extinction of thy being; and Nature must needs shrink back at the the thought of not being at all: This is a foule and dangerous misprision: It is but a departing, which thou callest a death. See how God himself stiles it to the father of the faithfull; *Thou shalt go to thy fathers in peace, thou shalt be buried in a good old age:* And of his holy grand-child *Israel*, the Spirit of God saies, *When Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yeelded up the Ghost, and was gathered unto his people.* Lo, dying is no other, then going to our Fathers, and gathering to

Gen. 15. 15

Gen. 49. 33.

our people, with whom we do and shall live in that other and better world, and with whom wee shall re-appear glorious. Let but thy faith represent death to thee in this shape, and he shall not appeare so formidable. Doe but marke in what familiar termes it pleased God to conferre with his servant *Moses* concerning his death; *Get thee up into this mount Abarim, unto mount Nebo, which is in the land of Moab, and behold the land of Canaan which I give unto the children of Israel for a possession; And die in the mount whither thou goest up, and be gathered to thy people, as Aaron thy brother died in mount Hor, and was gathered to his people?* Loe, it is no more, then *Go up and die*: Should it have been but to goe a daies journey in the wilderness to sacrifice, it could have been no otherwise expressed; or as if it were all one to go up

Deut. 32. 49.

to

to *Sinai*, to meete with God, and to go up to *Nebo* and die. Neither is it otherwise with us; only the difference is, that *Moses* must first see the land of Promise, and then die; whereas we must first die; and then see the promised Land.

Sect. 4. *Comfort from the common condition of men.*

Thou art troubled with the fear of death: What reason hast thou to bee afflicted with that which is the common condition of mankind? Remember, my son, the words of *Joshua*, the victorious Leader of Gods people; *Behold, this day* (saith hee) *I am going the way of all the earth.* If all the earth go this way, couldst thou bee so fond as to think there should bee a by-path left for thee, wherein thou maiest tread alone? Were it so that Monarchs and Princes that Patriarchs, Prophets, Apostles were allowed any easier passage out of the world, thou mightest perhaps finde some pretence

Josh. 23. 14.

of reason to repine at a painefull dissolution, but now since all goe one way, and (as the wise Philosopher saies) those which are unequall in their birth, are in their deaths equal, there can bee no ground for a discontented murmure: Grudge if thou wilt, that thou art a man, grudge not that being a man thou must die: It is true that those whom the last day shal find alive, shall not die, but they shall be changed; but this change of theirs shall be no other then an analogicall death, wherein there shall bee a speedy consumption of all our corrupt and drossie parts; so as the paine must bee so much the more intense, by how much it is more short then in the ordinary course of death: Briefly, that change is a Death, and one Death is a change, as *Iob* stiles it; the difference is not in the pain, but in the speed of the translaction: Fear not then the sen-

Sen. Ep. 91.

Psa. 89. 49. Psa. 90. 3, 7.

Iob 14. 14.

Eccl. 41. 3.

sentence of death; remember them that have been before thee, and that come after, for this is the sentence of the Lord over all flesh.

Thou fearest death: So doe not infants, children, distracted persons, as the Philosopher observes: Why should use of reason render us more cowardly, then defect of reason doth them? Thou fearest that which some others wish: O death, how acceptable is thy sentence to the needy, and to him whose strength faileth, that is now in the last age, is vexed with all things, and to him that despaireth, and hath lost patience: *Wherefore is light given* (saith *Job*) *to him that is in misery, and life unto the bitter in soul? which long for death but it commeth not, and dig for it more then for hid treasures; which rejoyce exceedingly, and are glad when they can finde the grave?*

Sect. 9. *Death not feared by some.* Sen. Ep. 36.

Eccles. 41. 2.

Job 3. 21.

22, 23.

How

How many are there that invite the violence of death, and if he refuse it, do, as *Ignatius* threatned he would do to the Lions, force his assault? Death is the same to all: the difference is in the disposition of the entertainers; Couldst thou looke upon death with their eies, he should be as welcome to thee, as hee is unto them: At the least, why shouldst thou not labour to have thy heart so wrought upon, that this face of death, which seems lovely, and desirable to some, may not appeare over-terrible to thee?

Sect. 6. *Our death day, better then our birth day.*

Thou art afraid to die; Couldst thou then have beene capable of the use of reason, thou wouldst have been more afraid of comming into the world, then thou art now of going out: for why should we be more afraid of the better, then of the worse? *Better is the day of death, then the day*

of

of ones birth, saith the Preacher: *Eccles.* 7. 2. Better every way; Our birth begins our miseries, our death ends them. Our birth enters the best of men into a wretched world, our death enters the good into a world of glory: Certainely, were it not for our infidelity, as wee came crying into the world, so wee should go singing out of it: And if some have solemnized their birth-day with feasting and triumph, the Church of Old hath bestowed that name and cost upon the deaths-day of her Martyrs and Saints.

Sect. 7. *The sting of death pulled out;*

Thou abhorrest death, and fleest from it as from a Serpent: But dost thou know that his Sting is gone? What harm can there bee in a Stingless Snake? Hast thou not seen or heard of some delicate Dames that have carried them (thus corrected) in their bosom for coolness, and for the plea-

1 Cor. 15. 55.

sure

sure of their smoothnes? *The sting of death is sin*; Hee may hiss, and winde about us, but hee cannot hurt us when that sting is pulled out: Looke up, O thou beleeving soul, to thy blessed Saviour, who hath pluckt out this sting of death, and happily triumphs over it, both for himselfe and thee: *O death where is thy sting? O grave where is thy victory?*

Sect. 8. *Death is but a parting to meet again.*

Thy soule and body (old companions) are loth to part; Why man, it is but the forbearing their wonted society, for a while; they doe but take leave of each other till they meet againe in the day of Resurrection, and in the meane time they are both safe, and the better part happy: It is commendable in the Jews (otherwise the worst of men) that they call their grave (*Beth Chajim*) the house of the living; and when they returne from the buriall of their neighbours,

bours, they pluck up the grass, and cast it into the aire, with those words of the Psalmist, *They shall flourish and put forth as the grasse upon the earth*: Did wee not beleeve a Resurrection of the one part, and a re-uniting of the other, we had reason to bee utterly daunted with the thought of a dissolution; now wee have no cause to be dismayed with a little intermission. Is it an Heathen man, or a Christian (such I wish he had beene) whom I hear say, The death which we so fear, and flee from, doth but respite life for a while, doth not take it away, the day will come which shall restore us to the light again. Settle thy soul, my son, in this assurance, and thou canst not be discomforted with a necessary parting.

Psa. 72. 16.

Sen. Ep. 36.

Thou art afraid of death; When thou art weary of thy daies labour, art thou afraid of rest?

Sect. 9. *Death is but a sleep.*

rest? Hear what thy Saviour who is the Lord of life, esteems of death, *John* 11. 11. *Our friend Lazarus sleepeth.* And of *Jairus* his daughter, Mat. 9 24. *The maid is not dead; but sleepeth:* Luk. 8. 52. Neither useth the Spirit of God any other language, concerning his servants under the Old Testament: *Now shall* Iob. 7. 21. *I sleep in the dust,* saith holy *Job:* And of *David, when thy* 2 Sam. 7. 12. *daies be fulfilled,* and *thou shalt sleep with thy Fathers.* Nor yet 1 Cor. 11 30 under the New: *For this cause many are weake and sickly among you, and many sleep,* saith the Apostle. Lo, the Philosophers of old were wont to call sleep the brother of death; but God sates death is no other then sleep it self; A sleep both sure and sweet: When thou liest downe at night to thy repose, thou canst not be so certaine to awake againe in the morning, as when thou layest thy self downe in death, thou art

art ſure to awake in the morning of the Reſurrection. Out of this bodily ſleep thou maieſt bee affrightedly ſtartled with ſome noiſes of ſudden horror, with ſome fearfull dreames, with tumults, or alarms of War; but here thou ſhalt reſt quietly in the place of ſilence, free from all inward and outward diſturbances, whiles in the mean time thy ſoul ſhall ſee none but viſions of joy, and bleſſednes. But, Oh the ſweet and heavenly expreſſion of our laſt reſt, and the iſſue of our happy reſuſcitation, which our gracious Apoſtle hath laid forth, for the conſolation of his mournefull *Theſſalonians: For, if we beleeve* (ſaith hee) *that Jeſus died and roſe again; even ſo them alſo which ſleep in Jeſus, will God bring with him.* Lo, our beliefe is antidote enough againſt the worſt of death: And why are we troubled with death, when we be- Pſa. 94. 17.

lieve

lieve that Jesus dyed? And what a triumph is this over death, that the same Jesus who died, rose againe? And what a comfort it is, that the same Jesus who arose, shall both come againe, and bring all his with him in glory? And lastly what a strong Cordiall is this to all good hearts, that all those which dye well, do sleep in Jesus? Thou thoughtst perhaps, of sleeping in the bed of the grave: and there indeed is rest: but hee tels thee of sleeping in the bosome of Jesus; and there is immortality and blessednes. Oh blessed Jesu, in thy presence is the fulnes of joy, and at thy right hand are pleasures for evermore. Who would desire to walk in the world, when he may sleep with Jesus?

Sect. 10. *Death sweetned to us by Christ.*

Thou feareſt death: It is much on what termes, and in what forme death presents himselfe to thee: If as an enemy,

my, (as that is somewhere his style, *the last enemy death*) thy unpreparation shall make him dreadfull; thy readiness and fortitude shall take off his terrour: If as a messenger of God to fetch thee to happiness, what reason hast thou to be afraid of thine own bliss? It is one thing what death is in himselfe, a privation of life; as such, Nature cannot chuse but abhor him; Another thing what he is by Christ made unto us; an introduction to life, an harbinger to glory. Why would the Lord of Life have yeelded unto death, and by yeelding vanquisht him; but that he might alter and sweeten Death to us: and of a fierce Tyrant, make him a Friend and benefactor? And if we look upon him thus changed, thus reconciled, how can wee chuse but bid him welcome?

Sect. 11. *The painfulness of Christs death.*

Thou art afraid of the pangs of death: There are those that have

have dyed without any great sense of paine: some we have known to have yeelded up their soules without so much as as a groan: And how knowest thou my son, what measure God hath allotted to thee? Our death is a Sea-voyage, (so the Apostle, *I desire to launch forth*) wherein some find a rough and tempestuous passage; others, calm and smooth: such thine may prove; so as thy dissolution may bee more easie than a fit of thy sickness. But if thy God have determined otherwise, *Look unto Jesus the Author and Finisher of our faith*, the Son of God, the Lord of glory; see with what agonies he conflicted, what torments he endured in his death for thee: Look upon his bloudy sweat, his bleeding temples, his furrowed back, his nailed hands and feet, his racked joynts, his pierced side: Heare his strong cries, consider the shame,

Phil. 1. Ἀναλῦσαι.

Heb. 12. 2.

shame, the paine, the curse of the Crosse which he underwent for thy sake: Say, whether thy sufferings can be comparable to his. He is a cowardly and unworthy Souldier, that follows his Generall sighing. Lo, these are the steps wherein thy God and Saviour hath trod before thee: Walk on courageously in this deep and bloudy way; after a few paces thou shalt overtake him in glory: *For if we suffer with him, we shall also reign together with him.* 2 Tim. 2. 12.

Sect. 12. *The vanity and misery of life.*

Thou shrinkest at the thought of death: Is it not for that thou hast over-valued life, and made thy home on earth? Delicate persons that have pampered themselves at home, are loath to stir abroad, especially upon hard and uncouth voyages: Perhaps it is so with thee; wherein I cannot but much pitty thy mistaking, in placing thy contentment there, where

a greater and wiser man could find nothing but vanity, and vexation. Alas, what can be our exile, if this be our home? What wofull entertainment is this to bee entertained on? What canst thou meet with here, but distempered humours, hard usages, violent passions, bodily sicknesses, sad complaints, hopes disappointed, frequent miscariages, wicked plots, cruell menaces, deadly executions, momentany pleasures sauced with lasting sorrowes; lastly, shadowes of joy, and reall miseries? Are these the things that so bewitch thee, that when death calls at thy doore, thou art ready to say to it, as the Devill said to our Saviour, *Art thou come to torment me before the time?* Are these those winning contentments, that cause thee to say of the world, as *Peter* said of Mount *Tabor*, *Master, it is good for us to be here?* If thou have

Mat. 8. 29.

Mat. 17. 4.

have any faith in thee, (and what doſt thou profeſs to be a Chriſtian without it?) look up to the things of that other world, whither thou art going; and ſee whether that true life, pure joy, perfect felicity, and the eternity of all theſe, may not be worthy to draw up thy heart to a longing deſire of the fruition of them, and a contemptuous diſvaluation of all that earth can promiſe, in compariſon of this infinite bleſſedneſs.

It was one of the defects which our late Noble and learned Philoſopher the Lord *Verulam* * found in our Phyſitians, that they do not ſtudy thoſe remedies that might procure εὐθανασίαν, the eaſie paſſage of their Patients (ſince they muſt needs dye) thorow the gates of death: Such helps I muſt leave to the care of the skilfull Sages of Nature; the uſe whereof I ſuppoſe muſt be with

* Lord Bacon his Advancement of learning

with much caution, lest whiles they endeavour to sweeten death, they shorten life. But let me prescribe, and commend to thee, my son, this true spirituall meanes of thine happy *Enthanasia*; which can be no other than this faithfull disposition of the labouring soule, that can truly say, *I know whom I have beleeved: I have fought a good fight; I have finished my course; I have kept the faith: Henceforth there is laid up for me a crown of righteousnesse, which the Lord the righteous Judge shall give me at that day.*

1 Tim. 1, 12. 2 Tim. 4. 7, 8.

Sect. 13. *Examples of courageous resolutions in others.* Plato Phædone. F. Coffin. de morte Bellarmini, p. 28.

Thou startest back at the mention of death: How canst thou but blush to read of that Heathen Martyr, *Socrates*, who when the message as death was brought to him, could applaud the newes of most-joyfull: Or, of a Cardinall of *Rome*, (who yet expected a tormenting Purgatory) that received the

the intimation of his approaching death, with *Buona nuova, buona nuova, O che buona nuova è questa!* Is not this their confidence thy shame; who believing that when our earthly house of this Tabernacle is dissolved, *we have a building of God, an house not made with hands, eternall in the heavens,* 2 Cor. 5.1. yet shrinkest at the motion of taking the possession of it? Canst thou with dying *Mithridates* (when hee took his unwilling farewell of the world) cry out, *Oh light!* when thou art going to a light more glorious then this thou leavest, then the Sun is more weak than a Rush-Candle? It is our infidelity, my son, it is our meer infidelity that makes us unwilling to dye: Did wee think (according to the cursed opinion of some fanatick persons) that the soule sleeps as well as the body, from the moment of the dissolution, till

the day of Resurrection: Or did wee doubt lest wee should wander to unknown places where wee cannot be certaine of the entertainment; or did we feare a scorching triall (upon the emigration) in flames little inferiour, for the time) to those of hell, there were some cause for us to tremble at the approach of death: But now that wee can boldly say, with the Wise-man, *The soules of the righteous are in the hand of God, and there shall no torment touch them: In the sight of the unwise they seemed to dye, and their departure is taken for misery, and their going from us to be utter destruction: but they are in peace.* Oh thou of little faith, why feareſt thou? Why dost thou not chide thy selfe, as that dying Saint did of old, Go forth, my soule, go boldly forth; what art thou afraid of? Lo, the Angels of God are ready to receive thee, and

Wisd. 3. 1, 2, 3.

and to carry thee up to thy glory: neither shalt thou sooner have left this wretched body, than thou shalt be possessed of thy God: after a momentany darkness cast upon nature, thou shalt enjoy the beatifical vision of the glorious God: Be not afraid to be happy; but say, out of faith, that which *Jonah* said in anger; *It is better for me to dye than to live.* Jonah. 4.3.

Sect. 14. *The happy advantages of death.*

I am afraid to dye: This is the voice of Nature: but wilt thou heare what Grace saith? *To me to live is Christ, and to dye is gaine.* If therefore meer Nature raigne in thee, thou canst not but bee affrighted with death: But if true grace be prevalent in thy soule, that guest shall not be unwelcome: Was ever any man afraid of profit and advantage? Such is death to the faithfull. Whosoever he be that finds Christ to be his life, shall be sure to

find Death his gaine; for that he is thereby brought to a more full and neer communion with Christ: whereas before he enjoyed his Saviour only by the dim apprehension of his Faith, now he doth clearly and immediately enjoy that glorious presence, which only makes blessednesse: This is it which causeth death to change his Copy; and renders him who is of himselfe formidable, pleasing and beneficiall; *I desire to depart and to be with Christ*, saith the man who was wrapt up to the third heaven; Had it been only departing, surely he had had no such great edge to it; but *to depart, and be with Christ*, is that which ravisheth his soule. When the Heathen *Socrates* was to dye for his Religion, he comforted himselfe with this, That he should go to the place where he should see *Orpheus*, *Homer*, *Musæus*, and the other Worthies of the former

Phil. 1. 23.

former ages; Poore man! could hee have come to have known God *manifested in the flesh, and received up into glory*, and therein that glorified flesh sitting at the right hand of Majesty; could hee have attained to know the blessed order of the Cherubim, and Seraphim, Angels, Archangels, Principalities, and Powers, and the rest of the most glorious Hierarchy of heaven; could hee have beene acquainted with that celestiall Chore of the *Spirits of just men made perfect*: Could hee have reached to know the God and Father of Spirits, the infinitely, and incomprehensibly glorious Deity, whose presence transfuses everlasting blessednes into all those Citizens of glory: and could he have known that hee should have an undoubted interest (instantly upon his dissolution) in that infinite bliss; how much more gladly would

1 Tim. 3. 16

Heb. 12. 23.

hee have taken off his Hemlock; and how much more merrily would hee have passed into that happier world? All this we know, and are no less assured of it, then of our present being; with what comfort therefore should we think of changing our present condition with a blessed immortality? How sweet a Song was that of old *Simeon*? *Lord now* Luk. 2. 29. *lettest thou thy servant depart in peace, according to thy word, for mine eyes have seen thy salvation*: Loe, that which hee saw by the eye of his sense, thou seest by the eye of thy faith; even the *Lord* Christ; Ver. 26. he saw him in weakness, thou seest him in glory; why shouldst thou not depart, not in peace in onely, but in joy and comfort? How did the holy Proto-martyr *Stephen* triumph over all the rage of his enemies, and the violent fury of death, when he had once seen the

the *heavens opened, and the Son of man standing on the right hand of God?* Loe, God offers the same blessed prospect to the eye of thy soul; Faith is the key that can open the heaven of heavens; Fix thy eies upon that glorious and saving object; thou canst not but lay downe thy body in peace, and send up thy soul into the hands of him that bought it, with the sweet and cheerfull recommendation, of *Lord Jesu receive my spirit.* Act. 7. 56.

Comforts against the terrours of judgement.

Sect. 1. *Aggravation of the fearfulnes of the last judgment.* H. b. 9. 27.

THou apprehendest it aright; Death is terrible, but judgement more; Both these succeed upon the same decree; *It is appointed unto man once to die, but after this the judgement*: Neither is it more terrible, then lesse

thought on; Death, because he strikes on all hands, and lies before us so many sad examples of mortality, cannot but sometimes take up our hearts; but the last judgement, having no visible proofes to force it selfe upon our thoughts, too seldome affrights us: Yet who can conceive the terrour of that day? before which the

Acts 2. 20. *Sun shall bee turned into darknesse, and the Moon into blood;* That day, *which shall burn as*

Mal. 4 1. *an Oven, when all the proud, and all that doe wickedly shall be as*

2 Pet. 3. 10. *the stubble;* That day, *in which the heavens shall passe away with a great noise, and the elements shall melt with fervent heat; the Earth also, and the workes that are therein shall bee burnt*

2 Thes. 1. 7, 8. *up*: That day, *wherein the Lord Jesus shall bee reveal'd from heaven with his mighty Angels; In flaming fire, taking vengeance on them that know not God, and that obey not the*

the Gospel of our Lord Jesus Christ; That day, *wherein the Lord will come with fire, and with his chariots like a Whirlewinde, to render his anger with fury, and his rebuke with flames of fire; For by Fire, and by his Sword will the Lord plead with all flesh*: That day, *wherein the Son of man shall come in his glory, and all the holy Angels with him; and shall sit upon the Throne of his glory; and all Nations shall be gathered before him*; That day, *wherein all the kindreds of the earth shall wail because of him*: Shortly, that great and terrible day of the Lord, wherein if the Powers of Heaven shall bee shaken, how can the heart of man remaine unmoved? wherein, if the world be dissolved, who can beare up? Alas, we are ready to tremble at but a Thunder-crack in a poore cloud; and at a small flash of lightning that glances

Isa. 66. 15, 16.

Mat. 25 31, 32.

Rev. 1. 7.

Joel 2. 31.

through our eies; what shall we do when the whole frame of the heavens shall break in pieces, and when all shall be on a flame about our eares? *Oh, who may abide in the day of his comming; and who shall stand when he appeareth?*

Mal. 3.2.

Sect. 2. *Comfort from the condition of the elect.*

Yet be of good chear, my son; Amids all this horrour there is comfort; Whether thou be one of those whom it shall please God to reserve alive upon earth to the sight of this dreadfull day, hee only knowes in whose hands our times are; This we are sure of, that wee are upon the last houres, of the last daies: justly doe we spit in the faces of St. *Peters* scoffers, that say, *Where is the promise of his comming?* *Well knowing, that the Lord is not slack, as some account slackness, but that hee that shall come, will come, and not tarry.* Well maiest thou live to see the sonne of man come

2 Pet. 3.4.

2 Pet. 3.9.

Heb. 10.37.

come in the clouds of heaven, and to be an Actor in this laſt Scene of the world: If ſo, let not thy heart bee diſmayed with the expectation of theſe fearefull things: Thy change ſhall be ſudden and quick; one moment ſhall put off thy mortality, and cloth thee with that incorruption, which ſhall not be capable of fear and paine: The majeſty of this appearance ſhall adde to thy joy and glory: *Thou ſhalt then ſee the Lord himſelfe deſcend from heaven with a ſhout, with the voice of the Archangel, and with the Trump of God*: Thou ſhalt ſee thy ſelfe, *and thoſe other which are alive and remain, to be caught up in the clouds to meet the Lord in the air; and ſo ſhalt thou be ever with the Lord.* Upon this aſſurance, how juſtly may the Apoſtle ſubjoyn, *Wherefore comfort one another with theſe words.* Certainely, if ever there were

1 Theſ. 4 16

Ver. 17.

Ver. 18.

were comfort to be had in any words, not of men or Angels only, but of the ever-living God, the God of Truth, these are they that can and will afford it to our trembling souls.

But if thou bee one of the number of those whom God hath determined to call off before-hand, and by a faithfull death to prevent the great day of his appearance; here is nothing for thee, but matter of a joy unspeakable and full of
1 Thes. 4 15 glory: *For those that sleepe in Jesus, shall God bring with him:* they shall be part of that glorious train which shall attend the Majesty of the great judge of the world: yea, they shall
1 Cor. 6.1. be coassessors to the Lord of heaven and earth, in this awfull judicature; as sitting upon the Bench, when guilty
Ver. 3. men and Angels shall bee at
Rev. 3.21. the Bar: *To him that overcommeth,* saith the Lord Christ, *will I grant to sit with me in my throne,*

throne, even as I also overcame, and am set down with my Father in his throne. What place then is here for any terrour, since the more state and heavenly magnificence, the more joy and glory?

Thou art afraid to thinke of Judgement: I had rather thou thouldst be awfull, then timerous. When Saint *Paul* discourſed of the judgement to come, it is no marvel that *Felix* trembled: But the ſame Apoſtle, when hee had preſſed to his *Corinthians*, the certainty and generality of our appearance before the judgement-ſeat of Chriſt, *that every one may receive the things done in his body, whether good or evill*; addeth, *Knowing therefore the terrour of the Lord, wee perſwade men; but wee are made manifeſt to God*, &c. Loe, the holieſt man may not bee exempted from the dread, but from the ſlaviſh feare of the great

Sect. 3. *Awe more fit for thoughts of Judgment, then Fear.*

Act. 24. 25.

2 Cor. 5. 11.

great Judge: We know his infinite Justice; we are conscious to our selves of our manifold failings: how can we lay these two together, and not fear? But this fear works not in us a malignant kinde of repining at the severe Tribunall of the Almighty, (as commonly whom we fear we hate) but rather a carefull endeavour so to approve our selves, that we may be acquitted by him, and appeare blamelesse in his presence. How justly may wee tremble, when we look upon our own actions, our own deserts? but how confidently may wee appeare at that Bar, where wee are beforehand assured of a discharge? *Being*
Rom. 5.1. *justified by faith, we have peace with God, through Jesus Christ our Lord.* When we think of an universall conflagration of the world, how can wee but
Acts 3.21. fear? but when wee thinke of an happy restitution of all things

things in this day; how can we but rejoyce in trembling?

Thou quakest at the expectation of the last Judgement: Surely, the very Majesty of that great Assize must needs be formidable: And if the very delivery of the Law on Mount *Sinai* were with so dreadfull a pomp of Thunder and Lightning, of Fire, Smoak, Earthquakes, that the Israelites were halfe dead with feare in receiving it; with what terrible magnificence shall God come to require an account of that Law at the the hands of the whole sinfull generation of mankind? Represent unto thy thoughts, that which was shewed of old to the Prophet *Daniel* in Vision: Imagine that thou sawest *the Ancient of dayes sitting upon a Throne like the fiery flame; a fiery streame issuing and comming forth from before him; thousand thousands ministring*

Sect. 4. *In that great and terrible day, our Advocate is our Judge,*

Dan. 7. 8, 9, 10.

string unto him, and ten thousand times ten thousand standing before him; the Judgment set, and the Books opened. Or as *John*, the *Daniel* of the New Testament saw, *a great white Throne, and him that sate on it, from whose face the earth and the Heavens fled away, and the dead both small and great standing before God, and the Books opened, and the dead judged out of those things which were written in those Books, according to their works.* Let the eies of thy minde see beforehand that which these bodily eies shall once see; and tell me how thou feelest thy self affected with the sight of such a Judge, such an appearance, such a process: And if thou findest thy selfe in a trembling condition, cheere up thy selfe with this, That thy Judge is thine Advocate; That upon that throne there sits not greater Majesty then Mercy: It is thy

thy Saviour that shall sentence thee. How safe art thou then under such hands? Canst thou fear that hee will doome thee to death, who died to give thee life? Canst thou fear he wil condemn thee for those sins which hee hath given his blood to expiate? Canst thou fear the rigour of that justice which hee hath so fully satisfied? Canst thou misdoubt the miscarriage of that soul which he hath so dearly bought? No, my son, all this divine state and magnificence makes for thee: Let those guilty and impenitent soules, *who have heaped unto themselves wrath against the day of wrath*, quake at the glorious Majesty of the Son of God; *for whom nothing remains, but a fearfull expectation of judgement, and fiery indignation, which shall devoure the adversaries*: But for thee, who art not onely reconciled unto God by the mediation of the

Rom. 2.

Heb. 10. 27.

the Son of his love, but art also incorporated into Christ, and made a true limb of his mysticall Body; thou art bidden (together with all the faithful) to *look up, and lift up thy head;* Luk. 21. 28 *for now the day of thy Redemption is come.* Eph. 4. 30. And indeed, how canst thou do other, since by vertue of this blessed union with thy Saviour this glory is thine; every member hath an interest in the honour of the Head. Rejoyce therefore in the day of the Lord Jesus; Phil. 22 and when all the Tribes of the earth shall wail, Rev. 1. 7. do thou sing and rejoyce; and call to the heavens and the earth to beare thee company: *Let the Heavens rejoyce, and let the earth be glad: Let the sea make a noise, and all that is therein:* Psa. 96. 11. *Let the field be joyful, and all that is in it. Then shall all the trees of the wood rejoyce before the Lord:* Ver. 12. *for he commeth, for he commeth to judge the earth,* Ver. 13. *and with righ-*

righteousnesse to judge the world, and the people with his truth.

Thou art affrighted with the thought of that great Day: Thinke of it oftner, and thou shalt less fear it. It will come both surely, and suddenly; Let thy frequent thoughts prevent it. It will come as a theefe in the night, without warning, without noise; let thy carefull vigilance alwaies expect it; and thy soule shall bee sure not to be surprised, not to bee confounded. Thine Audit is both sure, and uncertain: sure that it will be, uncertaine when it will be. If thou wilt approve thy self a good Steward, have thine account alwaies ready; set thy reckoning still even betwixt God and thy soul: *Blessed is the servant whom his Master shall finde so doing*: Looke upon these Heavens, and this earth as dissolving; and think, with *Jerome*, that

Sect. 5. *Frequent meditation and due preparation the remedies of our fear.*

Mat. 24. 46.

that thou heareſt the laſt Trumpe, and the voice of the Archangel ſhrilling in thine eares, (as once thou ſhalt) *Ariſe, ye dead, and come to judgment.* Shortly, let it bee thy main care, to live ſoberly, righteouſly, and godly in this preſent world; looking for that bleſſed hope, and the glorious appearing of the great God, and our Saviour Jeſus Chriſt, who gave himſelfe for us, that he might redeeme us from all iniquity; *Who ſhall change our vile body, that it may be faſhioned like to his glorious body; according to the working whereby he is able to ſubdue all things to himſelf.*

Phil 3.21.

Comforts againſt the feares of our ſpiritual enemies.

Sect. 1. *The great power of evil ſpirits, and their reſtraint.*

THou art affrighted at the thought of thy ſpirituall enemies: No marvell; Neither earth

earth nor hell hath any thing equally formidable: Those three things which are wont to make enmity dreadfull and dangerous (Power, Malice, Subtilty) are met in them: neither is it easie to say in which of these they are most eminent. Certainly, were wee to be matcht with them on even hand, there were just cause, not of Fear onely, but of Despaire. I could tremble, thou sayst, to think what Satan hath done, what he can doe: what contestation hee ennabled the Egyptian Sorcerers to hold with *Moses*; how they turned every man his rod into a Serpent; so as they seemed to have the advantage, for the time, of many Serpents crawling and hissing in *Pharaoh's* pavement, for one: How they turned the waters into blood: How they brought Frogs upon the Land of *Egypt*; as if thus farre the power of hell would

Exod. 7. 12.

Ver. 22.

Exod. 8. 7.

would presume to hold competition with heaven: What furious tempests hee raises in the air, as that which from the wilderness beat upon the four corners of the house of *Job*'s eldest son, & overthrew it: Lo, *Job* was the greatest man in the east, his heir did not dwell in a cottage, that strong Fabrick could not stand against this Hurricane of Satan. What fearfull apparitions he makes in the upper regions: what great wonders hee doth, causing fire to come down from heaven on the earth, in the sight of men. Lastly, what grievous tyranny hee exerciseth upon all the children of disobedience. Couldst thou look for any less, my son, from those, whom the Spirit of God himselfe styles Principalities and Powers, and Rulers of the darkness of this World, and spiritual wickednesses in high places, and the Prince of the power of the air. Sure-

Job 1.19.
Job 1.3.
Rev. 13.13.
Eph. 5.6.
Eph. 6.12.
Eph. 2.2.

Surely, it were no Mastery to be a Christian, if wee had not powerfull oppolites: But dost thou not withall consider that all this power is by concession, and the exercise of it but with permission, with limitation? What power can there be in any Creature, which is not derived from the Almighty? This measure the infinite Creator was pleased to communicate to them, as Angels, which they retaine, and exercise still as Devils; their damnation hath stripped them of their glory; but wee know not of how much of their strength: And seest thou not how their power is bounded? Those that could in appearance turn their rods into Serpents, could not not keepe all their Serpents from being devoured of that one Serpent of *Moses*: Those that could bring Froggs upon *Egypt*, cannot bring a baser Creature, Lice: Those that were

Exod 8. 8, 9, 10, 11.

were suffered to bring Frogs, shall not have power to take them away: Restrained powers must know their limits; and we knowing them, must set limits to our feares; A Lion chained up can doe lesse harme then a curre let loose: What is it to thee how powerfull the evill spirits are, whiles they are by an over-ruling power tied up to their stake, that they cannot hurt thee?

Sect. 2. *The fear of the number of evil spirits, and the remedy of it.*

Thy feares are increased with their number; they are as many as powerfull: One Demoniack was possessed with a Legion; How many Legions then shall wee think there are to tempt those millions of men, which live upon the face of the earth, whereof no one is free from their continuall solicitations to evill? That holy man, whom our counterfeit Hermites would pretend to imitate in the vision of his retiredness, saw the aire full of

them,

them, and of their snares for mankind; and were our eyes as clear as his, we might perhaps meet with the same prospect: But bee not dismaid my son: Couldst thou borrow the eyes of the servant of an holier Master, thou shouldst see that there are moe with us, then they that are against us: thou shouldst see the blessed Angels of God, pitching their Tents about thee, as the more powerful, vigilant, constant guardians of thy soul: Lo, these are those valiant ones, which *stand about thy Bed; They all hold swords, being expert in War; every one hath his Sword upon his thigh, because of fear in the night*; Fear not therefore, but make the Lord, even the most high, thy Habitation: *There shall no evill befall thee, neither shall any Plague come nigh thy dwelling: For he shall give his Angels charge over thee, to keepe thee in all thy*

2 Kin. 6. 16.

Can. 3. 7. 8.

Psal. 91. 9. Vers. 10. Vers. 11. Verse 12.

waies. They shall bear thee up in their hands, lest thou dash thy foot against a stone; yea, (and besides this safe indempnity) Vers. 13. *Thou shalt tread upon the Lyon, and Adder; the young Lyon, and the Dragon shalt thou trample under feet.* In secular enmity, true valour may be oppressed, will not easily bee daunted with multitude; Psal. 3. 6. *I will not bee afraid of ten thousand,* (saith David) *They came about mee like Bees, but in the* Psa. 118. 12. *name of the Lord will I destroy them.* It was a brave resolution in that Generall, who when one of his souldiers could tell him, that the cloud of Persian arrowes (shot at them) darkned the Sunne; Bee of good cheer, (said he) we shall fight in the shade: Answerable whereunto, was that Heroical determination of *Luther*, who (after his engagements against all threats, and dissuasions, would goe into the City of *Wormes*,

Wormes, though there were as many Devils in it, as Tiles upon their houses; and why should not wee imitate this confidence? What if there were as many Devils in the air, as their are spires of grass on the earth? *God is our refuge and strength, a very present help in trouble; therefore will we not feare, though the earth be removed, though the mountaines bee carried into the midst of the Sea. Behold, God is our salvation, we will trust, and not be afraid; for the Lord Jehovah is our strength and our song, hee also is become our salvation. Let God arise, and let his enemies be scattered; let them also that hate him flee before him; like as the smoak vanisheth, so shalt thou drive them away.* Psa. 46. 1, 2. Isa. 12. 2. Psa. 68. 1, 2.

Sect. 3. *The malice of the evil spirits, and our feares thereof remedied.*

But oh the malice of those infernall spirits, implacable, and deadly; whose trade is temptation, and accusation;

whose delight is torment; whose musicke is shrieks, and howlings, and groanes, and gnashing; and whose maine drift is no lesse then the eternall death, and damnation of miserable mankinde! Why should we, my son, expect other from him, who is professedly the manslayer from the beginning? that carries nothing but destruction both in his name and nature? that goes about continually like a roaring Lion, seeking whom he may devour? Surely, this malignity is restlesse; neither will take up with any thing on this side hell. But comfort thy self in this, that in spight of all the malice of Hell, thou art safe: Doest thou not know that there stands by thee the victorious Lyon of the Tribe of *Judah*, whom that infernall Ravener dare not look in the face? Dost thou not remember, that when the sentence was pronounced of eter-

eternall enmity, between the seed of the Woman, and the seed of the Serpent, it was with this doom, *It shall bruise thy Head, and thou shalt bruise his Heel*: Loe, a bruise of a mans heele is farre from the heart; but a bruise of the Serpents head is mortall, there his sting, there his life lies; Neither did the seed of the woman (Christ Jesus) this for himself, (who was infinitely above all the power and malice of the Devil) but for us the impotent and sinfull seed of man: *The God of peace shall bruise Satan under your feet*, saith the blessed Apostle; *Under your feet*; not under his own onely; of whom God the Father had long before said, *Sit thou on my right hand, till I make thine enemies thy foot-stool*. Yea, what do I speake of the future? Already is this great work done; already is this great worke atchieved: For *the Lord of hosts*, ha-

Gen. 3. 15.

Rom. 16. 20

Psa. 110. 1.

Col. 2. 15. *having spoiled principalities and powers, hath made a shew of them openly, triumphing over them on his Crosse.* Loe, all the powers of hell were drag'd after this glorious Conqueror, when hee was advanced upon that triumphant Chariot. Look therefore, my son, upon these hellish forces, as already vanquished; and know, that *in all* Rom. 8. 37. *things wee are more then Conquerors through him that loved us.* Only do thou by the power of thy faith, apply unto thy selfe this great worke, that thy victorious Saviour hath done for the Salvation of all the world of believers.

Sect. 4. *The great subtilty of evil Spirits, and the remedy of the fear of it.*

Power without malice were harmelesse; and malice without power were impotent: but when both are combined together, they are dreadfull. But, whereas malice hath two wayes to execute mischiefe, either force, or fraud; the malice of Satan prevailes more by

by this latter; so as the subtilty of these malignant spirits is more pernicious then their power: In regard of his power, he is a Lyon, in regard of his subtilty, he is a Serpent, yea, that old Serpent, whose craft must needs be marvelously increased by the age and experience of so many thousand yeers. So much the more carefull ought we to be, my son, *Lest Satan should get an advantage of us*: This is that hee seeks; and if our spirituall wisdom and circumspection be not the more, will be sure to find. It is a great word, and too high for us, which the Apostle speakes; *For we are not ignorant of Satans devices*. Alas, he hath a thousand stratagems, that our weake simplicity is never able to reach unto: The wisest of us knows not the deceitfulnes of his owne heart, much lesse can he dive into the plots of hell that are against us. Wee

Gen. 3. 1.
Rev. 12. 9.
Rev. 20. 2.

2 Cor. 2. 11.

2 Cor. 2. 11.

heare, and are fore-warned of the wiles of the Devill: But what his ſpecial machinations are, how can we know, much leſs prevent? Even *the children of this world* (ſaith our Saviour) *are in their generation wiſer then the children of light:* how much more crafty is their Father, from whom their cunning is derived? Be as meane as thou wilt, my ſon, in thine own eyes; ſay with *Agur* the ſon of *Jakeh*, *Surely, I am more bruitiſh then any man, and have not the underſtanding of a man: I neither learned wiſdome, nor have the knowledge of the holy.* But what ever thou art in thy ſelfe, know what thou art, or mayeſt bee in thy God: Conſider what the man after Gods owne heart ſtickes not to profeſs; *Thou, through thy Commandments, haſt made me wiſer then mine enemies; for they are ever with me*: Lo, the ſpirit of wiſdome is ours; and

Eph. 6.11.

Luk. 16.8.

Prov. 30.2.

Verſe 3.

Pſa. 119. 98.

and he who is the eternall Wisdome of the Father, is made unto us wisdom, as well as righteousnes: And he who over-rules hell, hath said, *The gates of hell shall not prevaile against his Church*: What are the gates of hell, but the deepe plots and consultations of those infernall powers? The Serpent is the knowne emblem of subtilty: The Serpents of the Egyptian Sorcerers, were all devoured by *Moses* his Serpent: wherefore? but to shew us, that all the crafty counsels and machinations of hellish projectors, are easily destroyed by the power and wisdom of the Almighty: when all was done, it was the Rod of God that swallowed them all, and was yet still it self, when they were vanquished: So as that whereby Satan thought to have won most honour to himselfe, ended in his shame and loss.

Deu. 34. 9. Eph. 1. 17. 1 Cor. 1. 30.

What an infinite advantage did the powers of darkneſs thinke to have made, in drawing our firſt Parents (by their ſubtil ſuggeſtions) into ſin, and thereby into perdition; as imagining either mankinde ſhall not bee, or ſhall be ours? the incomprehenſible wiſdom and mercy of our God diſappointed their hopes, and took occaſion by mans fall, to raiſe him up to a greater glory: and ſo ordered it, that the Serpents nibbling at the heele coſt him the breaking of his head. What trophies did that wicked ſpirit think to erect upon the ruines of miſerable *Job*? and how was he baffled by the patience of that Saint? and how was that Saint doubled both in his eſtate and honour, by his conquering patience? How confidently did the ſubtilty of hell ſay, concerning the Sonne of God exhibited in the fleſh; Mat. 21. 38. *This is the heir, come, let us kil*

kil him, and the inheritance shall be ours? How sure work did they thinke they had made, when they saw him, through their subtle procurement, nailed to the Crosse, and dying upon that tree of shame and curse; when they saw him laid dead under a sealed and guarded Grave-stone? And now, behold, even now begins their Confusion, and his Triumph; now doth the Lord of Life begin to trample upon Death and Hell; and to perfect his own glory, and mans redemption by his most glorious resurrection. And as it was with the Head, so it is with the members: when Satan hath done his worst, they are holier upon their sins, and happier by their miscarriages; God findes out a way to improve their evils to advantage, and teaches them of these Vipers to make soveraine Treacles, and safe and powerfull Tro- Mar.12.7 Luk.20.14.

Trochilces. Shortly, the temptations of Satan sent out from his power, malice, subtilty, are no other then fiery darts, for their suddenness, impetuosity, penetration: If wee can but hold out the shield of faith before us, they shall not bee quenched onely, but retorted into the face of him that sends them: and we shall, with the chosen vessel, find and profess, that *in all things wee are more then conquerours, through him that loved us*; and in a bold defiance of all the powers of darkness, shall say, *I am perswaded, that neither death, nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.* To whom bee all honour, glory, praise, power and dominion, now and for evermore.

Eph. 6. 16.

Rom. 8. 37.

Rom. 8. 38.

The

The Universal Receit for all Maladies.

THese are, my son, special compositions of wholsome Receits for the several Maladies of thy soule: wherein it shall bee my happiness to have suggested unto thee such thoughts as may any whit avail to the alleviation of thy sorrowes. But, there is an universall Remedy, which a skilfuller Physitian hath ordained for all thy grievances; and I from his hand earnestly recommend to thee: *Is any among you afflicted? let him pray.* Loe here the great and soveraigne *Panpharmacum* of the distressed soule, which is able [Iam. 5. 13.]

able to give eaſe to all the fore-mentioned complaints.

Art thou caſt downe upon thy ſicke bed? Call for the Elders of the Church, and let them pray. This was *Hezekiah's* receit, when hee was ſicke unto death; *He turned his face to the wall, and prayed.* This was *David's* receit; *Have mercy on me, O Lord, for I am weake; O Lord heal me, for my bones are vexed.* Take therefore the counſell of the wiſe man: *My ſon, in thy ſickneſſe bee not negligent, but pray unto the Lord, and hee will make thee whole.*

Iam. 5. 14.

2 Kin. 20. 1, 2.

Pſal. 6. 2.

Eccl. 38. 9.

Art thou ſoul-ſick? pray: So did holy *David*; *The ſorrows of hel compaſſed me about, and the ſnares of death prevented me: In my diſtreſſe I called upon the Lord, and cried unto my God.*

Pſa. 18. 5, 6.

Pſ. 116. 3, 4.

Art thou infeſted with importunate temptations? Pray: ſo did Saint *Paul*, when the meſſenger

messenger of Satan was sent to buffet him: *Thrice I besought the Lord that it might depart from me.* So did *David*; *While I suffer thy terrours, I am distracted; thy fierce wrath goeth over me, But unto thee have I cried, O Lord, and in the morning shall my prayer prevent thee.* 2 Cor. 12. 8. Psa. 88. 15, 16. Vers. 13.

Art thou disheartned with the weakness of grace? Pray: so did *David*: *I am feeble, and sore broken, I have roared by reason of the disquietness of my heart: Lord, all my desire is before thee.* Ps. 38. 8, 9.

Art thou afflicted with the slanders of evill tongues? Pray: So did *David*: *The mouth of the wicked, and the mouth of the deceitfull are opened against me: they have spoken against me with a lying tongue: Hold not thy peace, O God of my praise.* Psa. 109. 2. Verse. 1.

Art thou grieved or affrighted with the Publike Calamities

lamities of War, Famine, Peſtilence? Pray: So good *Jehoſophat* preſſeth God with his gracious promiſe made to *Solomon*: *If when evil commeth upon us, as the ſword, judgment, or peſtilence, or famine, we ſtand before this houſe, and in thy preſence, and cry unto thee in our affliction, then thou wilt hear and help*: and ſhuts up his zealous ſupplication with, *Neither know wee what to doe, but our eyes are upon thee.*

2 Chr. 7. 13, 14, 15. 2 Chr. 20. 9, 12.

Art thou afflicted with the loſs of friends? Pray, and have recourſe to thy God, as *Ezekiel*, when *Peletiah*, the ſonne of *Benaiah* died: *Then fell I downe upon my face, and cried with a loud voice, and ſaid, Ah Lord God! wilt thou make a full end of the remnant of Iſrael.*

Eze. 11. 13.

Art thou diſtreſſed with poverty? Pray: So did *David*; *I am poor and needy, and my heart is wounded within mee:*

Pſ. 109. 22, 25, 26.

I

I became also a reproach to them, when they that looked upon me, shaked their heads: Helpe me, O Lord my God; O save me according to thy mercy.

Art thou imprisoned? Pray: So did *Jonah*, when hee was shut up within the living wals of the Whale; *I cryed by reason of my affliction unto the Lord*; so did *Asaph*: *Let the sighing of the Prisoner come before thee, according to the greatnesse of thy power preserve thou them that are appointed to die.* Jona. 2. 1, 2. Psa. 79. 11.

Art thou driven from thy Countrey? Pray; This is the remedy prescribed by *Solomon*, in his supplication to God; *If thy people be carried away into a Land far off, or near: yet if they bethink themselves in the Land whither they are carried and turne, and pray to thee, in the Land of their Captivity. If they return to thee with all their hearts, and* 2 Chr. 6. 36, 37. 38, 39.

pray

pray toward the Land which thou gaveſt to their Fore-fathers, &c. then hear thou from heaven their Prayer, and their ſupplication.

Art thou bereaved of thy bodily ſenſes? Make thy addreſs to him that ſaid, *Who hath made mans mouth, or who maketh the dumb, and the deaf, or the ſeeing, or the blind? have not I the Lord?* Cry aloud to him with *Bartimeus, Lord, that I may receive my ſight:* And if thou bee hopeleſs of thine outward ſight, yet pray with the Pſalmiſt, *O Lord open thou mine eyes, that I may ſee the wondrous things of thy Law.*

Exod. 4. 11.

Mar. 10. 47, 51.

Pſ. 119. 18.

Art thou afflicted with ſterility? Pray; ſo did *Iſaac*, ſo did *Hannah*; ſhe was in bitterneſs of ſoul, and prayed unto the Lord, and wept ſore and received a gracious anſwer.

Gen. 25. 21.
1 Sam. 1. 10
1 Sam. 2. 21.

Art thou troubled and weakned with want of reſt? pray,

pray; so did *Asaph*, *I complained, and my spirit was overwhelmed. Thou holdest mine eies waking, I am so troubled that I cannot speak: I cried to God with my voice, unto God with my voice, and he gave ear unto me.* Psa. 77 3. Verse 4. Verse 1.

Dost thou droop under the grievances of old age? Pray; so did *David*; *Oh cast me not off in the time of old age, forsake me not when my strength faileth. O God thou hast taught me from my youth: Now also when I am old, and grey-headed, O God forsake me not.* Psa. 71. 9. Ver. 17. 18.

Art thou troubled and dismayed with the fears of death? pray; so did *David*, *My soul is full of troubles, and my life draweth nigh unto the grave; I am counted with them that go down into the pit, I am as a man that hath no strength. Free among the dead, thou hast laid me in the lowest pit, in darkness, in the deeps: But unto thee have* Psa. 88. 3. Verse 4. Verse 5. Verse 6. Verse 13.

I cried, O Lord, and in the morning ſhall my prayer prevent thee.

Doſt thou tremble at the thought of Judgement? So did the man after Gods owne heart; *My fleſh trembleth for fear of thee, and I am afraid of thy judgements*; Look up with *Jeremiah*, and ſay to thy Saviour, *O Lord, thou haſt pleaded the cauſes of my ſoule, thou haſt redeemed my life: O Lord, judge thou my cauſe.*

Pſa. 119. 120

Lam. 3. 58, 59.

Laſtly, art thou afraid of the power, malice, ſubtilty of thy ſpirituall enemies? Pray: ſo did *David*; *Deliver me from mine enemies, O my God, defend me from them that riſe up againſt me; O hide me from the ſecret counſell of the wicked; Conſider mine enemies, for they are many, and they hate me with cruel hatred; O keep my ſoul, and deliver me:* So did S. *Paul* pray, that hee might be freed from the meſſenger of Satan whoſe

Pſa. 59. 1.

Pſa. 25. 19, 20.

2. Cor. 12.

whose buffets he felt, and was answered with, *my Grace is sufficient for thee*; so hee sues for all Gods Saints, *May the God of peace tread down Satan under your feet shortly.* Rom. 16.19.

Shortly, what ever evill it be that presseth thy soule, have speedy recourse to the throne of Grace; pour out thy heart into the cares of the Father of all mercies, and God of all comfort, and be sure, if not of redress, yet of ease: We have his Word for it that cannot fail us; *Call upon me in the day of trouble, and I will deliver thee, and thou shalt glorifie me:* Psal. 50.15. Fashionable suppliants may talk to God; but be confident, he that can truly pray, can never be truly miserable: Of our selves we lie open to all evils; our rescue is from above; and what entercourse have wee with heaven but by our prayers? Our prayers are they that can deliver us from dangers, avert 2 Cor. 1.3.

avert judgements, prevent miſchiefs, procure bleſſings; that can obtain pardon for our ſins, furniſh us with ſtrength againſt temptations, mitigate the extremity of our ſufferings, ſuſtain our infirmities, raiſe up our dejectedneſs, increaſe our graces, abate our corruptions, ſanctifie all good things to us, ſweeten the bitterneſs of our afflictions, open the windows of heaven, ſhut up the bars of death, vanquiſh the powers of Hell; Pray, and be both ſafe, and happy.

FINIS.

XUM